Lectures and Essans.

CLOSING LECTURE J. FRANK BAXTER.

Washington Hall Crowded to Its Capacity.

turer and trance medium, delivered his closing lecture at Washington Hall, corner of Spring Garden and Eighth street, under the auspices of the First Spiritual Society of Philadelphia. The Hall was filled to its capacity half an hour before the time of commencement, the audience being compesed of ladies and gentlemen of intellect and learning. The next progressive step is the erection of a larger hall, to meet the current demands of the present period. On the stage were a number of adies, distinguished in the cause of Spiritualism. who occupied the rear row of chairs. In front of ual, depends upon events, and, that events some-

them was Mr. Champion, the President of the Society; flanked right and left by the venerable Mr. J. M. Spear, Messrs. Shumway, Taylor, and others. in the left lappel of his coat giving him prominence. Miss Lena Whitcorn presided at the organ.

After singing by the choir and audience, Mr. Champion, President of the Society, before he introduced the speaker, referring to the crowded condition of the hall, said:

"I regret exceedingly it is not in our power to accommodate all our friends. I hold a notice in my hand warning me that I will be held personally responible for any accident that might occur, owing to the fact that the aisles are obstructed. I regret it exceedingly, but I will have to request our friends to keep them open. I have the pleasure of announcing the presence of Mr. Taylor, of Wilkesbarre, Pa., who will favor us with a few remarks. Mr. Taylor said that in consequence of the un-

comfortable position of so many standing, he thought they had better proceed at once with the regular exercises. What he had intended to say ray in connection with the Convention which had been convened in New York by the Second Adventists, and in relation to the spiritual seances that had been held in Watkins during the last year. But he asked leave to give way to Mr. Baster.

Manual Product the change. J. Frank Baxter was introduced and said.

"As we look around us and behold this beautiful earth with its delightful landscapes of hill and dale, with its gushing aprings and babbling brooks, the kes and lawns, the fruits and flowers, its sweet winkling stars, its balmy breeze and rewhen we see all these things and more, I ask why we are, amid them all, y? why is man so sorrowful and mis-This inquiry to-day is not confined to the denied; the nobleness and purity and goodhuman nature is beginning to be asserted; eness and equality of the race has been de-This generation is now conditioned to rethis truth. From the night of mental and I darkness the masses are surely awakening; are beginning to inquire into their condition, succumb. r relations and their capacity. From the sun equality the rays have illuminated their dark-These have broken their confidence the political and eclesiastical institutions. We are on the dawn of a mighty moral revolution.

You will tell me the world never was so imparently; but it is because the deep seated evils of the past are uprooted, and they lie before us in all forms us all. their enormity to-day. These institutions of the lies at the foundation of social institutions; that is past are giving place to those of to day. This man's absolute individuality, independence of sospirit of religious proselytism with the sword in ciety and his ability to make himself good, bad or e hand and the Bible, in the other, is unsettling indifferent. all the kingdoms of the earth. It carries with it a mound of peace and war, of philosophy and of aticism, of selfishness and forbearance. It holds, his power and relations. equality, but it cannot secure it; it awakens a frit which it cannot satisfy nor alloy. The nrch, like John the Baptist, is doing this work.

every day disgusting the mind with creeds doctrines, and preparing it for philosophy and ce. [Applause.] Man has always been more under the control of tyrannical religion and ment, yet he is and ever has been miserable. The one has trampled upon reason and of thought, the other upon science and of action. Both were united and used s to check the principle of progress; been relied upon as man's only hope. couse is destroyed, these facts must perish th it condition. Ignorance and poverty, hunger the has he been willing to do and dare, and to schools for this very class? Yes; and I am glad the power of the mighty. At the caprice of the designing, myriads have been slaughtered, while such laws. the gory ensign of war has ever floated over the have just been ready to sink in despondency, deeply impressed with the conviction they were not realisaid, "How shall this new share be created, how shall the immunities of their nature. The golden shall capital and labor come in contact, not in war, age of the millennium of the future foretold by the but in peace. I am not so sure but that the indiophets, and promised by poets and philosophers,

yet inspired them with the hope that at some day in future, swords should be beaten into ploughshares and into pruning-hooks; that intelligence, quired to give to public interests. (applause). penalty and peace should gird the globe in the em-But the suffering and degraded miliions. conscious that they could not realize the promised To such, the church has offered its panacea, its blessings, have ever been ready to sink in despair all, it has sought to reconcile his poverty, his se, and his miseries with the will of heaven. has declared the present life to be a privilege ranted by God; ere he sent man to heaven or hell. ts earthly termination: That the freedom the fality, the intelligence, the abundance, the peace happiness, which he had been anxious for, th he demands, hinged upon his content. with the present institutions around him; discontent, and despondency would be rewith condemnation from God, himself. But been many poor, destitute andd egraded, the wrong heaped upon them, who be bribed or awed into subjection by future good or ill. The state with its

existite to obedience, and with its offices, its hon ors, and emolument has bribed many But it may be said if man loves virtue, and hates vice fall this crime and suffering, why this destituwhy this intemperance, this disease, and pre leath? The answer metaphysicaly is,

society and of the relations which he sustains to his

"Vice is a monster of such frightful mien, That to be hated needs but to be seen; Yet seen too oft, familliar with her face. We first endure, then pity, then embrace.

Man has relied too much upon the church, and upon a power more than human to save him. He has been educated into a belief that he could form his own character, independent of his peculiar organization or the circumstances which surround nim, that crime is the offspring of the depravity of the individual man, and not the product of society, or combined man. He has ever been taught that the belief or disberlief in certain religious dogmas would save or destroy him, that such belief was praiseworthy, or blameworthy. Had his mind been directed from these remote objects to analyze Last Sunday evening Mr. J. Frank Baxter, lect- its own nature, had he been led to examine the influence on the individual, had he learned that the power and capacity of the child, which would give color to his future life was graduated by the character and condition of its parents, had he observed the impress which the mother produces upon the child, and that society produces upon the individual at every successive portion of his existence he would have learned there was truth as well as poetry in the lines.

Tis education forms the common mind; Just as the tree is bent, the tree's inclined."

Had he carried his examination still further he might have learned that belief and not the individtimes are outside of himself; that had he been born on the Ganges he would have been a pagan; or he would have played the tyrant, if nursed in the lap of despotism. He might have learned the truth Mr. Baxter occupied a central position, a red rose that is the result of his organization, that he was governed by fixed laws, that there were certain conditions that must invariably produce certain results, and that by neglecting to comply with such conditions, there is no known power in existance which could secure such results. For example, health is only to be retained upon the condition of physological obedience; knowledge is to be acquired only upon the condition that the mental laws are observed, and social harmony can be secured only upon the condition that the laws of society are obeyed. But man has no desire to be ignorant. It is not his own election. Social discord, vice and suffering, he seeks not. These proceed from that society which is not the product of design, but of ignorance, and they are forced upon him by the irresistable law of necessity. ditions man has no desire to change. But when the mind is enlightened as to their falsity, when he is made to see they work against his own happiness, when he is thoroughly convinced of this fact, and he is forced by the laws of his own nature to use the information to effect the desired change, when the principle of reform is to be effected that is to pro-

Upon this knowledge of government, it will, in and has it the foundation on the wants of man, drds, its warm brilliant sun and shining and in the laws of his nature? Does it recognize the equality of the human family? The age is progressive, and the finger of progress points to many changes, to many interpretations of law, and constitutions to their amendment. Natural law is neglected by the mass and studied only by the couldry against social evils is heard from few. Not until all can be thoroughly educated so quarter of civil society. Man's depravity is as to supply the wants and demands of human nature in his own individual self, will people understand how to regulate the true government so it will best promote the welfare of the collection of individuals forming it. Many of our laws to-day are worthless. Men not only, but women have rights to which government must and eventually We can judge of the chasacter and influence of existing political, ecclesiastical, social and lying at their base and by the influence they exert upon each other. The governments of the past recognized the legitimacy of force and violence, not as a reserve, but as a necessity. It has been said moral as now; so wicked, so dark. This istrue, ap- that man's character is produced not by himself, but by society. The poet has written, "Custom forms us all." There is one great falsehood which The speaker then said the first remedy is to en-

lighten man in regard to his condition, his nature, Alluding to the importance of practical education, and the necessity of fitness in teachers for their work, he said: "I would have them more practical than they are." Select the teachers, because first, of their love of teaching, secondly because of their love for their work, thirdly their love of knowledge, and fourthly for their fitness to teach what they know, not selecting a tery, the other—government—in force and and observation. Ignorance must be supplanted by education. In this Republic we make our own laws, and of course the laws will be wise or unwise, according to the intelligence of the people. The census of 1870 shows that there are in the United States, five million, six hundred and fiftyeight thousand, and one hundred and fourty-four persons, ten years old and upwards, who cannot read or write; but there are millions more who tions, slavery and war, cunning and deceit, are read and write, and yet are ignorant. Look into hy written on every page of his history. Ever the factories and see thousands of children emhe sought to break the chains, and to rise up in ployed there, who are doomed to ignorance. Somefiguity of his manhood, and assert his freedom. one suggests have we not established evening er to secure this happiness, and freedom, but he for so much. But our State has laws, if they mean been subdued by the cunning of the wise, and anything, they are applicable to this, in so far as we need not do away with them, let us carry out

He referred to the contest between labor and citadel of religion, subdued and degraded the mass | capital, as suggested as another remedy a more equitable distribution of property, continuing, he viduals are right who contend that government should never allow a man to exceed in wealth, a certain sum; that more than this, he shall be re-

> The evils that afflict society are greatly increased, if not caused by unjust legislation. It has prostrated our commerce, paralyzed our domestic trade and industry is burdened by it. It clothes gamblers in purple and fine linen, while the laborer-is in rags. It keeps even to-day, thousands of comfortable dwellings vacant, while those who build them are crowded together in discomfort. right has one man to own all the houses while those who build them are without shelter? permiss on to wealth to buy up al! the land?

should do away with corruption in the public service. Let dishonesty in public office be punishable | spirits say. These are the words given from the with perpetual disenfranchisement. (applause). If Republican and Democratic Congressmen cannot frame just laws, let the prople unite and elect

those who can. Let justice and right rule. Referring to legalized monopoly he said: "Monopoly is an extremely dangerous individual be-cause he had no soul. See him in our Congress, in ie) in ind scaffolds have subjected the weak and the State Legislature, running the city corporation, the railroad corporation, the manufacturing corporation, the banking and insurance institutions, fact, controlling everything. Is it not time this giant received a fattl slung-shot from the people who are the victims of his nefarious arts? a good thing when we attacked the credit mobilier; nuch ignorance in man of the laws of in the same way let us attack all the le leed monorance of the laws of nopolies. Your free institutions are in danger,

this fraud and corruption. There is not one here that does not know the world would be better for it. (renewed applause)

TESTS. Under the present condition of things it will be

an exceedingly hard matter to give you any communication I might get from outside power. But I shall attempt it, because I always do it at the close of my lecture. I require perfect quiet, as one thing, and then I never like to have auybody back

of me. Those seated on the stage commenced to move, but they were requested to remain quiet. Mr. Baxter, continuing, said: There seems to be

conrse these things have to be put up with, but I will do what I can under the circumstances. DOCTOR WILLIAMS.

There is present at this time some spirit, which throws upon me an influence, with considerable force, at first, as though it would take control of me, and yet relaxing, and leaving me as before coming to me. I should judge that this was some one who passed on quite suddenly, or at least this person was one who had only about six or seven days of sickness, my impression was first it was some one who passed suddenly away. Now we get this from the spirit. This person, I should think, is a medium: I judge of that simply because it seems now just as if I should now use my hands, as if making passes over some person, and I should think it is some one who is given to working through his mediumship. This is some one who is very anxious to-night, to make his presence known here, and it is one who has returned, since he has been in spirit-life, from time to time; and manifested at different places through different individuals. He gives me that information at the present time. This man has passed away, not from here, but from New York city, and is a young man; some 37 or 38 rears of age, I should judge. This is a man who has not been a long time in spirit-life, it may be two or three years; yet, notwithstanding, this person passed away from New York city, and I think was living there. Yet he was identified more or less with you here, not in a general way, but I feel it is some one who is identified with you personally-I don't know whether with this society or members of this society. I think both. I think it

This is a Doctor Williams. (A voice in the audience)—This man was medium and had the power of healing, and was controlled a great deal by spirits, and exercised

s some one who is well known.

clairvoyánce. As I look now to the rear of this hall, very far, I-

seems to ware inneed side by side at the end A mumb and pile lup as this is lying now. He stands resting his elbe w upon this book, and seems to be looking forward, thus (indicating). As I look now at this pictyre, which is presented, I get an influence, and, I think, coming from the spirit. Mind, I do not clain I am seeing spirits. In fact the spirits themselves tell me these things are brought about through naturlaw for me to see. Now, the spirit influence I feel comes from the spirit that is here, and I know it is communicated with that picture. This influence which comes upon me now affects my lungs, and there is a difficulty of breathing. It seems as if my breath was shorter and shorter, and yet there seems individual combinations, by the abrtract principles to be a pain, just a little pain, with every breath-not an acute pain. You may ask how I endure it, simply because it is momentary; and the moment I get the idea this influence is taken from me. This person—please repeat the name again, if it is the name. I see Bedford Springs. William L. Hirst, If I pronounce the name right; the last name is pronounced Hirst. as given to me. Now this form eems to stand again beside this desk or table, and it seems now as if I saw back of him, a little to one ide, what looks like a cabinet filled with books of some sort. I do not know hardly how to interpret it unless this is a man given to study. Now it seems to me as if this man stood beside the table again. His hand is extended, and the picture comes to me like that of a court-room, as if he was standing there talking to this body of men. But the furniture and arrangements here are like that of a court-room. (A voice in the audience)—He was an attorney, well known in this community-hundreds and

thousands knew him. JENNIE E. BOTTOMLEY. Mr. Baxter, resuming: Here, too, is a girl who is shown to me quite distinctly. I should say she was about 14 or 15 years of age. She is brought here to-night very anxious to reach certain parties, but at the same time reluctant to name those, parties. If the parties are here they will recognize her and take this message to them. It is a message to the effect that she in spirit appears here, and desires notice on the part of her friends. This is Jennie E. Bottomfey. But as look now I seem to be looking into a room. I seem to look through doors which seem to open to a second room, and there I can see a form which lies upon a couch or bed, partially raised by friends who stand there, and she seems to be pointing. I think she is the same person, she is reaching up, pointing, pointing, and she turns her head "Please say that when I passed away, I told to my father and my mother, Joseph and Mary Bottomley, that I saw Jesus. My cry was, Jesus Jesus. The last words I uttered were those. They were pleased to think I died a Christian. All well, all well. Say to mother and father, it was not Jesus, it was uncle that I mistook for Him-uncle. who had come for me, come to receive me, and we Attica tells me, too, are here now to night." that these persons, the people mentioned, were Methodist people; that they knew nothing about Spiritualism, except what they read; and so far as she knows, had no belief in it at all, and did not countenance it. Attica also tells me now this child is anxious wanting to send a communication,

but she must say no, that they are prohibited from his platform. Mr. Baxter here rebuked several of the auditors by saying, I wish I could convince you and others this is a reality to me. It annoys me exceedingly to have any one make light of this subject, as What have seen two or three, not very for from me, in the audience doing, because it breaks my influence. With a great many it is because they cannot realize this thing. To me it is a great truth. These are not my words I am uttering when I say what these child to somebody, I judge to the parents, and of course I take those words just as they are given, and give them to you, and many times they seem simple. But let us receive them as they are given. Treat the matter with courtesy whether we believe | term, or disbelieve. I do not know under these circumstances whether to call for a recognition of those persons or not. But it seems just as if this child were attracted here to certain persons in this house to-night. That is my feeling, and I judge from as it that. I will ask if any one recognizes any such person as Jennie Bottomley.

> (No response,) Mr. Baxter, continuing, said: Oftentimes people come to me at the close of the meeting, and tell me they recognize such and such a spirit, and that dispe

arouse then from your lethargy and put an end to such circumstances and things occurred. I do not ask it for myself. I do not care anything about : recognition, because I have given nine thousand of these facts, and they have been recognized and If right gives might in the fight, then the world will be better for it." (Continued applause.) sons in the audience do not like to recognize spirits They do not wish to be identified with Spiritual-

FATHER AND SON.

Here are presented to me two men. One is quite young. The one most prominent is a young man, 19 or 20 years of age in appearance. a very emaciated look. He seems, as I look, to stand there, and now turns an instant gazing downward. And there, just out of reach of his hands seems to be the shoulders, or in other words, the bust of some aged person, seemingly reaching up and there is apt to be. a drawing from me. Of toward him. I can judge, from my past experience with such appearances, that they belong ln some way to each other. The one above him must have entered spirit-life first, and there welcomes this other person-it is son and tather. This son passed on to spirit-life some years ago. It may be 10 or 12 or more years ago. He passed from out a consumptive body-the body actually worn out with consumption. This person did not belong here, but came from the city of Troy. He was brought here. The family moved here and brought with them this son. He was sick with consumption, and shortly after passed on. The name I have in mind here is Whitaker. I don't know whether this is his name. Yes, see, Welcome Whitaker is the name given to me. I did not know whether it was the name, because I heard the word "welcome," and the name of the other is Welcome Whitaker, and he followed the son over a year fter. Here comes to me a thought: this man, Velcome Whitaker, when he passed on to spiritfe, too had a vision. This man was taken sick. This is an old man, I thould say 70 or more years of age. He was sick with pneumonia some two or three months before he passed on. He was given to seeing visions-looking into spirit-life-and he at the time of his death, saw coming to him his son, and told his friends of that fact that he could see him. This person promised to return, the son promising when he passed to spirit-life. They promise to return and manifest. They have returned to-night, interested here; invited to present themselves and have so done.

Q. Does any one recognize any such person or persons as those named? A voice: I knew them when they lived in the city of Troy, both father and son.

· CHAS. P. WILHELM.

Here are two that come together again. Well, one rather stands back, as if not particularly desirous of being described, but I get this from Attica-Judd Pardee. The person with him is a young man, perhaps 35 or 36 years of age, and he too has ose sight of the wall. It seems to me as if I was been in spirit life quite a number of years. The ooking beyond, and there seems to be a cloud- influence from this person should indicate that of perhaps it may be seven or eight feet in diameter, one who was very feeble in life, exceedingly so. 1 campot stop to tell you how I judge of that thing,—but such is the fact. I judge from the way this influence one person, but it is very influence to the way this influence one person in the same one very like a shadow to Williams. ids like that. Please repeat it

> cell'I will be more sure. Charles P. Wilhelm, if pronounce the name right. Oh! don't they ow Mrs. Doctor Alcinda Wilhelm's husband? A voice from the audience: Yes.

A COMPLICATED BUT INTERESTING TEST.

Mr. Baxter: There is a man that comes to you, Mr. Spear, (who was on the stage.) It seems to me influence, and I should think it was. I don't know but the spirit may be mixing names. That of Maplewood is given me, but that is my own home, and that cannot be. Maplewood is changed to Barnstable. It is some one who has been identified with you in years past. I do not think so much. I do not know whether in Spiritualism. think in Universalism. I should think you and he were together instrumental in bringing about some society, or at least the nucleus of some society in some way, and I judge a Universalist society. I cannot tell you, inasmuch as two names are given, one in Maplewood, where I am hving, and one in Malden. This is Eli Hinckley. Mr. James Spear: Mrs. Spear's father, of Barn-

stable, died at Maplewood Mr. Baxter: I would like to say I have lived Maplewood. I moved there from Winchester, but I have hardly ever been there, as I have been absent from home so much, and I know of no families of that name, so that it is thoroughly new to me. That is why I was confused at first. Do you know what this man has reference to in regard to | tains all the past in his life, there being nothing

Mr. Spear: He helped me to form a universalist society in Barnstable many years ago, and he was the father of Mrs. Spear. He died in Maplewood at the house of his son. Mr. Baxter: I see March 5th, 1862. But now

presented to me what looks like a long room, in which are a large number of cot beds. forms at all there, but I see simply this room. Now is presented to me the form of a lady; still my picture fades from me, because it is not held so I can describe it to you. I have the name in my mind-Temple-if it is the name,-Elizabeth Temple This is some person, I think, who was interested in the soldiers in some way during the war; but if so it must have been very early during the war, if the date given, March 5th, 1862, was the time of the exit of the spirit; I inferred it so, but I may be mistaken. Well, Georgetown Hospital is presented to me-that is, comes into my mind. Does

any one know who this person may be? I think very nearly in every instance before in our audiences we have been thoroughly corroborated, but to-night we seem to receive very few responses. Still if we do not recognize, we cannot respond; but in two of the instances I feel most sure and quite positive that parties are here that could respond.

A voice in the audience: Mr. Wilhelm was in ousiness on Race street above Ninth. He went to Germany and died. This response was in reference to a previous test. INVOCATION.

Almighty and infinite influence of love. Stealing so gently on us from above;
Stealing so gently on us from above;
Felt in the spirit, and felt in the form—
Felt throughout nature by every god-sign—
Told in the love betwixt mother and child.
That love so still, stealing so gently, so mild;
Yot law universal amprised to great the state of the s ret love universal, omnipotent, great, Which casts out all fears of envy, of hate, Whence art thou? From whence dost thou flow? From God, the life-giver, and he doth bostow, Alike upon all, both the foe and the friend, And our dnty is not done until we extend. That love still further, which to us is given, In guiding all souls to the pleasures of heaven. Now, on, our Father, wilt thou give unto these, Thy children in search of the truth. Thy children in search of the truth.

The keys to unlock this mystery, as it seems to-day, And to Thee be all love forever. Mr. Spear: I desire the audience to remember this, that the first word Mr. Baxter gave was Ma-

plewood; then, secondly, that the person he saw

was is

idea

my 1

grasp absolited with me in forming a This prit then he gives another spirit, like te all that time I had no An exactitude I was thinking of Universe and II, he comes out stances, but, to try it want in impress on ŷc_{her} this way you will perving remarkable fect spirit means one trastable, Mass., bias as to anything thof his son in with its arrival at clear This is the essence of true by request, Sir, the advances thus fied in an ef-

Mind and Matter.

The following communication is from a gentleman who has attained the venerable age of fourscore and seven years, preserving all his faculties, excepting that of sight: MR. EDITOR-Allow me to bring the being

called man before your readers, physically, mentally and spiritually. What are the elements of which physical man composed ?

Matter and spirit. What is matter? A substance ponderable and naturally inactive, which can neither attract nor repulse anything of

itself, being motionless. What is spirit? A substance imponderable, active, having the power of motion of itself, possessing the attrac-

tive and repulsive force. Is the mind function inherent in matter? It is not.

Is it inherent in spirit? It is; for without spirit there is no mind. What is mind?

A passive function inherent in spirit substance; not a thing—a substance.

How many external faculties has man? Five; they are called hearing, seeing, tasting, feeling and smelling. These constitute the material man, and are called senses or sentative life or soul (in Greek Psyche translated life-soul), all material, the earthly man.

Do these five life faculties have their counterparts? and he endorses the statement I made in com-They do. They are called life, heat, light, mind and memory. These five functions inherent in spirit substance give sensation and action

to the outward material man. How came man to be? By a natural evolution of matter and spirit from the earth mother.

How? By an original life-germ of spirit substance called a monad. These many monads attract particles of matter to them. They are called molecular cells or protoplastic germs of life. Then the tissues go onward until the outer man is formed, with his five outer faculties and five inner spirit functions, which rear the future spirit man, an organized entity, onward. The five functions inherent in spirit substance exist in a passive state, but when in an organized form develope their nature in phenomenal manifestations, until again withdrawn in the act called death. These five soul faculties and five spirit functions are enthroned in the human body as

tions, more or less. ages has made efforts to reach the unknown, but has always failed; his impurity too much partook of his back-brain material: his mind force could only soar as his brain became spiritualized; of the guides, was "The Sign's

minute sentinels, dependent on material condi-

so hence the first material, of the mental and Secondly. The mental and spiritual man has now arrived, near the close of his work on the

plane of material science; he is approaching the plane of spiritnal science, called the world of causation, where he can study cause and effect. The whys and the wherefores will be no more unknowable; a line of demarcation between material and spiritual science will be drawn by many of the human race. The mental and spiritual brain is and will be so progressed that the laws of causes will be so well comprehended that man will see and realize the ideal from the real, or material from the spiritual, so that mind and matter will be no more a mystery; effects be no more taken for causes nor causes for effects. Then man will be redeemed from the gross impurities of earthly appetites and habits, that have impeded his pathway o the attainment of truth and human happiness Thirdly. Man, as human, is called the organized spirit entity. We now come to the point where he monad or original primates of spirit substance leave their molecular cells ef protoplastic tissues which leave the brain and muscular system with out animal life or motion, called a dead body. The material soul force has done its work; the monads now freed from their molecular cells and protoplastic tissues. progress with their first functions, life heat, mind and memory, and organize themselves. a spirit entity. Now the life, the heat, the light, the mind and the memory of the material man, relost except the material soul-life.

This organized entity is now a spirit, and not a soul; it is material with all its mortal faculties of hearing, seeing, tasting, feeling and smelling. Spiritual science can comprehend that of the naterial but the material cannot comprehend that of the spiritual. Matter is matter, spirit is spirit;

mind is not of the material but of the spirit. ELIJAH WOODWORTH. LESLIE, Mich., November 21, 1878.

SPIRITUALISTIC.

RY JOHN WETHERBEE. For " Mind and Matter."

Every discovery that has been made, and every event that has happened in the world's history, pales by the side of modern spiritualism, the discovery

that man survives the dissolation of his body, and s able to announce the fact from the spirit world, that seems to environ and permeate this. 7 am not over-looking the effect on the world of the Christian era and systom, or that Protestant Reformation, the discovery of the Western continent or the copernican system of the many other great events in human nistory, when I set modern spiritualism so high. do they all amount to, to a humanity that lasts three score years and ten.

"Poor pensioners on the bounty of an hour, with no supplementary life, after this life's fitful fever is It seems to me that if the great fact of future

life in unsettled or doubtful, every glorious achievement in mentality, or domain, or system, added to the area of mortal man's posession, enlarges the powers and boundaries of human selfihness, making the accumulation of sensuous advantages and comforts the chief end and aim of life, except that manifestations of human greatness, transcend powers; streaks of genius, give an improbability to the non-perpetuatin of the man, and would strengthen the side of continued existence as cumulative testimony or enforcement to the fact, when presented with tolerable evidence;

But it would seem as the matter stands, as though these manifestations of great human capabilities, instead of helping faith, had brought about the eclipse of faith, and that the world, in its cultured condition, accumulates wisdom, and wonderful scientific acquisition had robbed the world of what faith fathers, had in their simplicisity, and was now groaning under its knowledge and its unbelief.

Of course the Christian will deny this state of things, and say a future life, after this is a part of the Christian system and a fact as true as holy writ; and so it is; but that is not true enough to build upon; for the faithful dying Baptist minister dass, build upon; for the faithful dying captist minister on in said, in his distress, "but the doubt, the doubt." I make these remarks in full view of biblical and cluest, on this point, and nothing short of a returned traveller from the dead, a report to the senses, would be evidence to humanity to-day. The past

says "From that bourn no traveller returns," and all Christendom endorses it. Outside of Modern Spiritualism, there is no proof, or any thing that would be received as evidence, that man has a future life after dying in this. Of course, in the mysteries of human existence, there are many things that make it more or less probable, or that serve as collateral evidence, of the reality of the manifestations of modern spiritualism, but that amounts to nothing without the latter; but those manifestations make such a connection with legendary and superstitions lore, and even with the Bible, that they throw a lustre of truth over them, so that, in its broad sense, Modern Spiritualism is no new institution. But in 1848, the year we date it from, the spirit world made an intelligent connection with this, which, in its subsequent diversity is, not only the great fact of the century, but makes intelligent and sensible, much of the fabuous and superstitious traditions of the centuries that have passed.

That I am not overstating the great importance of this "dawning light," let me quote from the editor of the Scientific American. He is an opposer of spiritualistic claims, knows there is no truth in the ism; but see how high he sets it, if it could be

"We can find no words to adequately express our sense of the magnitude of its importance to science, it it be true. Such words as profound, vast, stupendous, would need to be strengthened a thousandfold to be fitted for such a use. If true, it will become the one grand event of the world's history: it will give an imperishable lustre to the 19th century. Its discoverer will have no rival in renown, and his name will be written high above any other," &c. Now the editor who wrote the foregoing extract believed it to be a delusion: I know it to be a truth, and the great outstanding truth of the age,

I am glad then, when a man comes in to do battle for this truth, especially one who sees the importance of and has the experience in the physical nanifestations, so sorely tried at the present time, in the house of, what ought to be, its friends. For while wishing the subject purged from frauds, we wish to be hospitable to all the phenomena, had rather entertain a dozen errors, than lose the attention of one that it is true; or snub a spirit manifestation, supposing it an attempt to cheat. We do not yet know enough of influence and control to put on airs. The physical media all need some sustaining hand, and I am glad that "Mind and Matter" is born, and I wish it success, and I have no doubt but that it will command it, and be with the old Banner, the medium's friend.

Boston Notes.

By our Special Correspondent. Mr. W. J. Colville, the remarkable young corrispondent, Inspirational Orator and Poet, who lately All the phenomena of life are only known on the plane of material science, called the world of effects, as causes unknown and hidden. Man in all ages has made efforts to reach the unknown but Association, before. Association, hard the Hall to its utmost capacity. The ected by the assemblage for enthusiaism and ardent applause. The services closed with a thrilling improvised poem on 'Purity.' Next month, December, Mrs. Cora Richardson. will occupy the platform in Parker Memorial Hall, on Sunday afternoon, while Mr. Colville will deliver morning lectuoes in Investigator Hall, Paine Memorial Building, under his own auspices.

In February, Mr. Colville will again occupy rostrum in Parker Memorial Hall. Mr Colville has achieved great success here during the past month, and is destined to do a vast amount of good wherever he goes. The guides, through him do not strive to pull down every thing that is opposed to intellectual progress, but rather to uncover the good and true, that has so long been covered up by creeds and customs.

Mr. Colville gives in Abbottford Hall, Charleston on Sunday evening's and delivers discourses, andpoems, and discribes character and mediumship, n private at social receptions every evening, when not engaged publicly. He is tired 'and uneasy when not engaged either publicly or privately. The Holmeess still continue here, doinga substantial work in a quiet undostentatious way. Owing to late events whereby much bad feeling was engendered, as to the merits or demerits or certain meduims, and the genuinenass of their manifestations, the Holimeses had much to overcome beore confidence or interest could be reestablished

diumship. In a great measure this pressure has been removed and their sittings are now well Mrs. Jennie Potter is one of the best test meditims here, and gives general satisfaction to all who favor themselves with a sitting with her. She is comfortably located at No. 136 Castle stacet, in this

if the material organization, phrases of their me-

Much indignation is expressed at the disrupta ble conduct of a certain class who assume to be clarrivoint, and through the colums of the Herald, and who entrap many into their meshes who under the supposition, of sitting with true mediums, are only nauseated and disgusted at the bare face cheat practised upon them. Maud Lord has been here fore some time, and lately resumed her seanses. Rumor has it that she intends institutinga suit for \$50,000 damages against the "Police News Publishing Company" for having made her and her mediumsip the subject for a illustration sensational notice in their publication.

The Children's Progressive Lyceum is well attended and in flourishing condition. At Mr. Colville's laat lecture he made an appeal

for aid to the Ladies Aid Society, in response to which a handsome sum of money was contaibuted. Mrs, Thayer does not meet with the success her mediuship warrants. Mrs. Boothby sits occasionally to private and

select circles, with her usual success. E. Gerry Brown, furnishes spirtualistic notes to the Boston Sunday Herald, during Mr. Z. Haines absence in Europe. The same amount of inaccuracy appears in Mr. Brown's notes to the Herald which where characteustic of the pages of default and misnamed Spiritual Scientist. to be regretted as after Brown has the qualification and opportunity to be greatly usefull if he could be more accurate in his statements.

A new society under the significant title of the "Helping Home Association" has been formed for charitable purposes.

These societies extend aid and succor to all that are needy without regard to belief. The Voice of Angele has removed to Wymouth. Social receptions among the more prominent mediums is quite the order now. Mrs. Holmes, Mrs. Potter, Mrs. Hull, Mr. Lull and Mr. Colville

and large and pleasant gatherings, affording an interchange of good feeling all round. Dr. Gardner and Mrs. Jennie Lord Webb are quite ill, the former having nearly lost his eye sight. The forthcoming "Mind and Matter" is anxiously ooked for by many who are curious to see it.

IDLE VERSUS IDOL.

A Sunday-school concert was give and the superintendent had subject of idols. He told desiring to know whe

Now, children "Being lazy," the members the primary,

PHILADELPHIA, SATURDAY, NOV. 30, 1878.

PUBLICATION OFFICE.

Second Story, No. 713 Sansom Street, Philadelphia. J. M. ROBERTS PUBLISHER AND EDITOR. C. C. WILSON ASSOCIATE EDITOR.

RATES OF ADVERTISING: Each line in nonparell type, fifteen cents for the first userlion, and half this rate for each subsequent insertion.
Special Notices—twenty cents per line for each i sertion.
Busines Cards and Continued Advertisements i Electrotypes and plates will not be inserted.

Payment strictly in advance.

TERMS OF SUBSCRIPTION To mail subscribers, \$2.15 per annum; \$1.09 for six months; 57 cents for three months, payable in ad-

vanceSingle copies of the paper, six cents—to be had at the principal news stands. CLUB RATES FOR ONE YEAR.

Ten " " 20.00
Twenty " " 20.00
This is a splendid opportunity for News Agents in all parts of the country, to realize a handsome profit without investing their cash capital.

Editorial Briefs.

A LARGE edition of this, the initial number of MIND AND MATTER, has been issued for general distribution in Philadelphia and vicinity, and it is possible that many friends of progress may not receive a copy. In order to gratify all an extra edition will be printed, copies of which will be furnished, upon application being made at the office of publication, No. 713 Sansom sfreet, by mail or otherwise.

WE have received a very beautifully expressed poetic tribute addressed to Mrs. Young, Medium, of common prudence and good faith suggest that we the Trustees of the First Reform Spiritual Church, through the Secretary, Garrett B. Cullen. It not being of general interest, we regret we cannot give it a place in this issue of our paper. It is an expression of the thanks of the trustees for the valuable services rendered them by Mrs. Young, in aiding them to relieve their association from debt.

THE report of the lecture of J. Frank Baxter, whole delivered at Washington Hall last Sunday evening, and published in this issue of MIND AND MATTER, was furnished by the accomplished reporter Mr. A. E. Irwin. President of the Phonographic's Reporter's possible, the reports of lectures of all prominent trance mediums, and others, who can give any light, or impart at y knowledge, or explain the laws in reference to the startling developments of the interesting phero nena, entitled "Mode n Spiritualism," now the subject of careful and quiet investigation, among the learned professors of the world at large.

Ir affords us pleasure to invite the attention of our readers to a small hymnal compilation entitled, "Spiritual Gospel Hymns" by William H. Westcott. It consist of fifty pages and contaisn hymns forming a most desirable collection of music for spiritual meetings and circles, and for use at home. Mr. Westcott is a trained vocalist, and this has served him well in the admirable choice he has made of his matter.

The book has a convenient index alphabetically arranged by means of which each hymn is readily found. It retails at the low price of ten cents. Apart from the merits of the book Mr. Westcott as a Appty to the author at 3575 Lancester Ave. Philadelphia, or this office for the work.

THE TIMES, of this city, of the 28th Instant, and tained an article entitled "Morton's Ghost." in which that journalistic representative of the enemies of Spiritualism seeks to create popular preindice against John S. Morton, late President of the Market Street Passenger Railway Company, and now on trial for defrauding that corporation; at the expense of Spiritualism. As this hostile demonstration, on the part of the Times, is but a repetition of similar attempts to injure that cause, to those which were made in relation to the business acts of E B. Ward, late of Detroit, Mich., and Cornelius Vanderbilt, late of New York, we propose to define distinctly the position which MIND AND MATTER will take in relation to the questions which were involved in each of those affairs. We earnestly solicit a hearing on these points, and hope the reader will call for our next number.

WE ask, as a favor, that our readers will lav aside this number of MIND AND MATTER for reference, and that they will attentively read the very interesting narrative of facts connected with the remarkable case of Miss Fancher, as published by the Sun (New York), on the 24th inst. This singular case has already created the widest interest, and has engaged the attention of the learned world to justify the title at its head. an extent which few events have done.

The importance of it cannot be over estimated, as it throws a flood of light on the subject of the rclations of the Spirit, soul or mind, to the organized matter of the physicial body, in which it lives and acts as a mundane being. Our next number will embrace a critical examination of the facts connected with Miss Fancher's eventful experiences, and we have, for that reason, published the very full and carefully-prepared narrative of the Sun in this number of our paper.

IT affords us high gratification to be able, even at this late day, to give to Mr. and Mrs. James A. Bliss, an opportunity, publicly, to confront their accusers and to deny the grossly unjust mistatements concerning them which were made by and through the defunct Spiritual Scientist and the Religio-Philosophical Journal. We deem it but a simple act of justice to say that we personally know that the facts are, substantially, as Mr. Bliss gives them in his letter. We trust that such cruel and dishonorable treatment as those faithful mediums have received will cease.

It is hard enough that mediums should have to endure the scorn and prejudice of the open enemies of Spiritualism. They should be spared the persecution of those whose duty it is to see that they receive fair and just treatment, when assailed by those whose object it is to crush out all who are willing to become the instruments, through which the truth of Spiritualism can be brought to the knowledge of mankind.

ALTHOUGH MIND AND MATTER is two weeks younger than PROGRESS, Col. John W. Forney's admirable weekly journal, we cannot refrain from appearing presumptious in congratulating the reading public upon that valuable addition to cosmopolitan literature. There are many able Monthly and Semi-monthly reviodicals of a similar character and also many able weekly publications of a Sectarian, partizan or especial nature. There are, however, very few weakly journals that are calculated to cover so broad a field of information as that nich PROGRESS is intended to cover. exception of The Nation, Scientific Americ in ekly, there are as we before sa d

so formidable an

so cosmopolitan in their charac-

TO THE PUBLIC.

In constructing, launching, manning and despatch ng a new craft on the vast sea of literature, we well know that the success of the venture must mainly depend on the nature and value of the commodities with which that craft is freighted, and the wants of the people to whom those commodities

As a preliminary measure to such a venture, we, a few weeks since, announced by prospectus and otherwise, our purpose to publish a weekly journal, the first number of which we have the gratifying privilege of submitting for your consideration.

We deemed it due to you that the solicitation of your patronage should be deferred until we could place before you a specimen copy of MIND AND MATTER, preferring to abide your judgment of its merits and value, after a critical examination of its

The numerous friendly and encouraging responses which the prospective announcement of the publication has called forth, from able and in fluential men and women, in all parts of the country, afford ample assurance that we have not acted rashly in sending forth MIND AND MATTER on its voyage of usefulness.

We might enter more into detail, in setting forth the objects and purposes which will animate and govern the editorial management of MIND AND MATTER, than was contained in the published prospectus; but as it is impossible to foresee what coming events may render necessary and proper 1620 North 22d street, Philadelphia, on behalf of should reserve that freedom of judgment which is essential to independent, liberal and tolerant journalism. We desire, however, to repeat, in this connection, the following declaration of the genera and fundamental objects of this publication; and we ask our patrons to hold us strictly to the obser vance of this declaration, whether in part, or as a

"It will be its first object to give correct information in relation to all matters that concern Modern Spiritualism. It will aim to promote unity of feeling Association of Philadelphia. It is the intention of and action among the friends of that cause; and, the publisher of this paper to furnish, as much as to that end, it will adhere closely to the teachings which the phenomenal facts of Spiritualism impart. It will co-operate with mortals and Spirits, in all efforts to induce the occurrence of such facts, and will make them as publicly known as possible. I will insist on the truth, the whole truth and nothing but the truth in relation thereto, and neither expense nor trouble will be spared to determine correctly, and without bias or prejudice, all questions of fact which may arise, in any way relating to the

> "Educational topics will constitute a prominent feature of MIND AND MATTER. In this department will be included everything which can, in any way, contribute to the enlightenment and elevation of the human mind; or tend to break the shackles that ignorance, superstitution or prejudice has fastened upon it.

"Scientific subjects, especially those which involve the elucidation of the natural relations of ceive particular attention; and constitute a reading object of the publication.

"General literature will be as fully noticed, as the more leading objects of the paper will permit. In a word, no pains will be spared to render it interesting to large and varied classes of readers.

"MIND AND MATTER will in no way antagonize the business interests of other Spiritual publication; but will seek to create a generous rivalry among them to carry Spiritualism into fields not hitherto illuminated by its momentous truths.

"Nothing unworthy of the approbation of a pure minded, honorable person will find a place in its columns. Personal matters, in which the general public have no interest, will be rigidly excluded.

"The title of the paper, MIND AND MATTER, has been selected because of its expressive comprehensiveness-mind and matter embracing everything Spiritual or material in the Universe. It is intended that the paper shall be so conducted as to

Such are the limitations which we feel it proper to prescribe as to the editorial management of this journal. It would be unnatural to suppose that an earnest and thorough discussion of the various questions which relate to the designated subjects is avoidable. There are widely varied and divergent opinions entertained concerning all such questions; and we cannot hope to meet the views of all our readers; but it will be our constant effort to bear truth beyond the controversial field, that it may bless and profit all who are striving to attain it. Widely as mankind may differ in opinion as to what is true, right and best for humanity; or, however z alous they may be to propagate their peculiar views in relation thereto; it is but just to regard them as being animated by the same motives, and as striving to achieve the same result—human hap-

This then is the common ground, whereon we may all meet and feel that without distinctions of any kind we are all children of the same parentage. heirs of the same inheritance, and fellow-wayfarers on the journey of an endless life. This anchor, one fluke of which is charity and the other fraterternity, will hold MIND AND MATTER at its moorings, let the angry waves of controversy and the tempests of passion rage around it as they may; and when these have spent their fury in vain, our staunch and well tried craft will resume its voyage ever steered by the beacon lights-Truth, Justice. Right and Peace.

We are fully conscious of the heavy responsibility we assume in seeking to publicly inculcate views of human welfare that are condemned as erroneous and pernicious, not only by the popular masses, but the learned and able leaders and teachers of those masses. We have, however, but one fear, and that is, that we may lack the ability and journalistic experience that will be required to render that service in the cause of the that Ris our soul's desire to

Spiritualism is either right or wrong, true or

false, beneficent or pernicious. Be it which these it may, it has certainly attained a foothold in the minds of vast numbers of people, the consequences of which are to be of incalculable moment for good or evil. If true, right and beneficent, a we, at present, believe, it behooves humanity accept and follow its teachings; for it will bless and profit them, as no previous teaching has ever done. If false, wrong and pernicious, this cannot be too promptly demonstrated and its evil effects arrested. It is to aid in a correct determination of this mo mentous question that this journal is published.

MIND ART

In this field of effort, we set out with this well established land-mark, that true knowledge can alone be acquired through the test of applied facts If to gain knowledge concerning the origin and destination of the life principle of man is the purpose we have in view, the only reliable guide-boards to follow are the facts which Creative Wisdom has placed before us. Pre-eminently does this hold good, in regard to Modern Spiritualism. If it will not bear the crucial test of applied facts, and this without a single failure, then it is not true or right, and it will have to take its place with the delusions which, in the name of Religion, have enslaved the minds and wrecked the hopes and happiness of untold millions of Earth's children. We say this emphatically, because that which is contradicted by any well-determined fact or facts cannot be true, in the essential nature of things. After more than than five years of careful and patient investigation of the phenominal facts which have caused the rise and wonderful spread of Spiritualism, we have been led to conclude that it is, what it purports to be, the teaching of human spirits who once inhabited the earth, as we do, and who have discovered various means of imparting a knowledge of that inappreciable truth to us.

the especial aim of the writer to collect, analyze and collate the facts that constitute what, for want of a better designation, is called Modern Spiritualism. It will be a matter of indifference to him. whether this rational method of procedure results in sustaining or destroying his present views upon that subject; it is Truth he seeks, whose naked charms will compensate for the sacrifice of every personal interest or consideration. If Spiritualism, when tried by every fact, shall be found on the side of Error in her contest against Truth, then MIND AND MATTER will be withdrawn from its peaceful pursuits, and be sent forth armed to batter down the walls behind which the dark legions of the former have found shelter: and though the discomfitted forces shall prove to be those whom we most love, vet will we feel that we could do no greater act of brotherly kindness than to disarm and subdue them for the cause of Truth.

To pursue that investigation publicly, it will be

We invoke the co-operation of all, whiether friends or opponents of Spiritualism, with our efforts to elicit and advance only that which is strictly true in relation to Modern Spiritualism. This they can do by informing us of such facts as may be oberved by ther shich relate to that espe ject or which will add to the we knowledge. The columns of public interest, provided the lissod Ji '10 'Almols public interest, provided the los if it is for almos rum is not overstepped by the eldest pur head before the los if it is in almos rum is not overstepped by the eldest public interest. selves of our offer. We sincerely theological, philosophical, scientific, professional and materialistic opponents of Spiritualism will give their reasons for their opposition to that Cause, through MIND AND MATTER; and they may rest assured of the most courteous editorial treatment. With this declaration of the aims and purposes of our publication, we enter on the sea of journalism, feeling confident that, so long as we keep in sight the facts which will govern our course, we will come to Port in safety.

A Course of Action that Should Cease. In the Religious Philosophical Journal of Nov 16th, was published the following letter from D. D. Home, the Spiritual Medium, and author of a work entitled "Lights and Shadows of Spiritualism . "

To the Editor of the Philosophical Journal: All true Spiritualists and every honest investigator

we you a debt of gratitude for the man-like and upright course you are pursuing. I trust that, like my self, you will be enabled to bide your time, and smile to see the tempest rage. I enclose you letters of importance, which you are at liberty to use as you think est. Names, dates and localities, I have erasednot to be given, inasmuch as it matters but little whether such an occurrence took place in America or Europe. I can only affirm that the unfortunate man was in reality a reliable medium. I bid you God Yours for the truth, D. D. HOME.

ST. PETERSBURG, RUSSIA, September 20th, 1878. That letter is followed by two letters which purports to have been written to Mr. Home, by a penitent medium who had practiced deception in exhibiting his gifts of mediumship. Who this medium is, neither Mr. Home or his correspondent have had the frankness to state. These letters of his un-named correspondent, Mr. Home characterizes as "letters of importance" and says to the editor of the Journal, "You are at liberty to use them as you think best." The editor thought best to publish them with this introduction: "How he fell; A penitent trickster tells his experience to the celebrated medium, D. D. Home." And it was of such a trickster, that Mr. Home wrote, "I can affirm that the unfortunate man was in reality a reliable medium." If that affirmation had any value in the estimation of the editor of the Journal, as it seems to have had, by the course which the latter adopted in publishing it, then has the war, which the latter has been waging against dishonesty in mediumship, been most unjust, even towards mediumistic tricksters. It is unneccessary to do more on that point, than to leave the editor of the Journal, and his correspondent, to inform the public what all their labored efforts to create public distrust e mediums amount to, in view of such an affirmation as that? If such a confessed trickster, as the medium in question, is reliable, as Mr. Home affirms, what medium ought the public to remail as unreliable?

As an illustration of the importunt letters" we w them as will inform nature and object My dear Mr. L are not a sabit as I have ex into it, but I

osition_ materialization medium and almon is somewhat painful to me to revert back to that eadful period of my life still I cannot allow you to emain in doubt as to my true position in the matter, to any one save two of my most intimate friends who were mixed up in the affair. . . . I am not egotistical nough to suppose that you will altogether acquit me of blame, but your great knowledge of human nature will enable you to judge whether I have deserved all

the hard things which have been uttered against me. Then follows an account, at some length, of the events attending his career as an honest medium. This period of his history terminated when he became, as he alleged, a public medium. Writing of that termination of his honesty, he says:

At last the calls upon my time became so numerous that I was compelled-and this at the reiterated suggestion of my friends-to put a " prohibitory " fee on my services; in other words I was announced as a public medium. From that time I can date my misfortunes. When the manifestations, simple though they were, did not come quickly, I was foolish enough to "assist" them; and after a time as the sitters became weary of the same thing, they were treated occasionally to a change-much to their (but not to mine) gratification. About this time I was urged to sit especially for development for "materializations." and in an evil hour I consented, though for a long time our efforts in that direction were not rewarded with any tangible result, save that occasionally a few luminous clouds were visible in the circle and these assumed, or were by the aid of the imagination, wrought into fantastic shapes which many declared were veritable spirit-forms in process of development. Clairvoyants with whom I frequently sat, described these things hovering about the circle, and in fact some were professedly recognized as the shadows of departed friends. This was indeed to me a ray of hope and augured well for our future success. I thus inclined to continue the weary work, and I did so in that frame of mind, in which Micawber constantly dwelt and hoped that ultimately something would "turn up," and give to these flitting shadows, if not substantialy, at least more defined tangibility. We were disappointed, however, for they assumed no more definite shapes. About this time every body was talking of "John King." and the thought flashed through my brain that that "ghost," however, could be counterfeited, and after a very little effort, to and behold, it came-not what we had long been expecting, a visitant from the other shore, but a second edition of "John King!" A little while after this I went to _____, and visited one or two mediums therenot for the purpose of picking up information, but solely with the intent of discovering if all these materialized "spirits" appeared under the same conditions as "John King" was reported to do, and to discover if possible, and see with my own eyes a real

I need hardly tell you that after going the round of the "mediums," I discovered nothing but deceit and fraud, and I returned home thoroughly disgusted with myself and with everybody I had witnessed, and regretting that I had been such a fool as to have gone so far in the business that it was next to impossible to retreat. I had placed my foot upon the burning ploughshare, and I was impelled onward. I felt that I could not, without incurring a great deal of odium and exciting much suspicion, withdraw myself from the vortex, and the circumstances mentioned below kept me in it. My return to --- was anxiously waited for, and as soon as I arrived I was beset by invitations from all quarters to attend seances, and though at any other time I would have shrunk from such a moral degradation, and rather buried myself in oblivion than continue as I had begun, still I could not help myself, for apart from the considerations above mentioned, I was momentarily much embarrassed, and without one friend to lend me a helping hand; and so in that evil hour the tempter found me a willing tool.

genuine, disembodied spirit.

A slight change subsequently came upon my fortunes, and I was enabled to give up my public seances, and for some time ceased sitting even at private circles; but a reverse in the wheel of fortune naving come round, I was pursuaded, although it was generally known or thought that all the power had gone from me, to sit again, and a series of public seances were arranged by some of my precious friends, and it was at the second of these that sed, though wer be trans-

that say in the placed up in the way the book our circumstances of the condition of th al under a variety of control. Yours Respectfully,

Such is this "important letter." Important to whom? Not to the public certainly, for it gives them no information whatever regarding the fraudulent acts of its author. His "round, unvarnished tale" does not include a single word concerning the fraudulent means he used to simulate 'materialized spirits," or adduce one fact to show that any medium ever resorted to similar or other fraudulent means to simulate spirit materialization or any other physical or psychological spiritual phenomena. To whom then has such a letter any feature of "importance?" Only to those, like Mr. Home and the editor of the Religio Philosophical Journal, who, judging from their published utterances, have emulated each other in their efforts to discredit many of the most faithful and steadfast mediums, who constitute the bulkwark of spiritualism in its struggle for a hearing, against the combined assault of its enemies. Such irrelevant and fruitless scribbling, as that letter contains, concerning the one point on which it was intended to bear, can have no other "importance" than as it may serve to divert attention from the issue which Mr. Home and the editor of the Journal, as prominent and influential Spiritualists, have rashly raised within the spiritual defences. It is in order to prevent that diversion, that we have felt it neccessary to give it any attention. It will take something infininitely more pertinent and sincere, than is that "important letter" to show the justice of judging a medium, or a class of mediums, by the confessedly dishonest conduct of one particular

We cannot do less than publish, in this connection, the following letter from Mr. Home to the editor of the Journal, as it appeared in the same

A LATER COMMUNICATION FROM MR. HOME Dear Brother:-Better than any one you will b able to appreciate the impression which impelled me to send you the interesting document (or rather confession of the poor fellow who had been engulfed in th "John King," Punch and Judy, cabinet impostures) just at the moment I did. You will see that the dates are 1876, and I had stowed the letters away, never expecting to make use of them; on our arrival in St Petersburg I was ordered to place them at your disimperative, and I had to unpack boxes which had been unopened for eighteen months. The whole thing fully corroborates what at that very moment was transpiring in a country far distant from me. I am still very glad that no names were given, for I am we'l convinced that one was, in years gone by an honest man.

It is to be hoped that the day is not far distant when the dishonest business of whitewashing the impostures of this age, will come to the termination they so justly merit. LONDON: Oct. 16, 1878.

This letter shows how fully Mr. Home and the

editor of the Journal are in sympathy and accord in their public proceedings. Mr. Home, when he received the preceding "important lett r," in 1876, regarded it of so little importance or value that he took no notice of it in his book, "Lights and Shadows of Spiritualism," which was not published until 1877, and in which it would have been relevant, if any where. Indeed, so worthless did he regard it that he had stowed this "important letter" away, never expecting to make use of it. It was of all, whether in the highest or the humblest walks not until September, 1878—two years after he re- of life? Must mankind ever groan under this uni- the paper be made as pleasing to the

discovery was not made until. on his arrival in St. Petersburg, "he" was ordered to place them at the disposal of his "Dear Brother," the editor of the Journal. This order was so imperative that, although "weary and ill," he "had to unpack boxes that had been unopened for eighteen months." Who gave Mr. Home that "imperative" order? Mr. Home does not tell us. 'Not the Czar of Russia, certainly; and no other mortal could have given so irresistable an order. Mr. Home leaves us to infer that the "imperative order" which he was unwillingly constrained to obey was of immortal authority. Who was that immortal master of "the celebrated medium" Mr. Home whose orders he durst not disobey? Was he a friend of Truth? and did he desire to have the truth of Spiritualism to prevail on the earth? That he was in full sympathy with his medium and the editor of the Journal in their course towards other mediums is plain. May not his "imperative orders," or his resistless influences compelled the uncharitable treatment of mediums which has characterized their public

But not content with impugning the honesty and good faith of public mediums, Mr. Home has gone out of his way to assail the integrity of those Spiritualists who have felt it unjust to allow assailed mediums to be condemned unheard and without evidence against them that would warrant the condemnation of a brute. For this high offense, these friends of fair play towards mediums are denounced, by Mr. Home, as engaged in "the dishonest business of whitewashing the impostures of this age." Such denunciation from an honest medium is certainly out of place, and, therefore, charity demands that such utterances shall be attributed to unfriend ly or adverse controlling spirits.

It is with sincere reluctance that we have felt it a duty, thus early, to define our position as to the issue which the correspondence in question involves, and we trust that we will have no occasion to again differ with Mr. Home and his friend the editor of the Journal, about matters which in everyinstance must be determined by evidence, and cannot be determined by the ipse dixit of any number of persons, however important they may regard their unsupported opinions; or by the wholesale aspersions of honest and faithful mediums by such reliable mediums as this "penitent trickster," whose correspondence is so important in the estimation of Mr. Home and his editorial friend.

We have omitted the second letter, which is referred to, because it is entirely irrelevant and unworth of notice in this connection.

Has it Come to This?

The following ominous missive has been, sent to the Archbishop of Baltimore by Pope Leo XIII. 'Most Illustrious and Most Reverend Sir:

The Supreme Congregation of the Holy Office on wednesday, the 24th último, took into consideration a speech, published by the President of society called the Order of the American Union which breathes the most deadly hatred to the Catholic religion, and in which most villainous schemes are offered for its utter extirpation, were

such a thing possible. Wherefore, the Sacred Congregation has ordered that a copy of the said address be sent to you, with the view that by making the matter known, your Frace might take pains to admonish the other bishops of North America to use all care and diligence to study and inform themselves on the arts and schemes of societies, condemned by the Church, of this sc-called Order of the Union, in order that they more readily guard the faithful from their wiles, and, at the same time, adopt such means as will protect this Church from any damage which might result to her from the plots of these impious and godless men. I pray God to bless and preserve Propogation of the Faith, this twenty-second day of August, 1878. Your Grace's most humble ser-

JOHN CARD. SIMEONI. To the Rev. James Gibbons, Archbishop of Bal-

We fail to find words adequate to express our asonishment at a condition of things, in the American Republic, that could have given rise to such a missive as the above. Unfortunately, we have not seen the speech which has caused the "Congregation of the Propogation of the Faith," at Rome, to send such a warlike injunction to its representatives in this land of religious and personal freedom. We cannot, therefore, judge what excuse or justificution there was for this foreign hierarchical inter vention in affairs, which can properly appertain only to the interests of the people of America, and the institutions which they have established for their common security and welfare. We are forced to believe, in view of that grave and significant command, that there is an order of sectarian propagandists in this country, who are seeking to defeat the schemes of the propagandists of Rome. by means and devices analogous to those which have characterized the operations of the secret orders or organizations that are entirely under the Roman Catholic Church. If there is such a secret society as the Order of the American Union in this country, which Pope Leo's missive alleges has been organized to inaugurate a sectarian war against and portion of the American people, then, indeed, is it time for us to raise a warning cry that shall arouse the friends of religious and civil liberty throughout the land. Americans! ye who value the inheritance which your father's sacrificed so much to hand down to you, how can you be so untrue to your lineage, and so lost to a sense of the importance of the work which they achieved, as to seek to involve this fair and glorious land in follies that have ever wrecked the peace and prosperity of those nations that were dragged down by them?

Brethren! be ye Papists or Protestants, remem ber that this is not the age or country in which the intrigues and interests of ambitious men, will be allowed to interfere with the onward march of enlightened Progress. The roots of the tree of liberty have struck too deeply into the hearts of American freemen to be torn away by the tempests

of sectarian passion. To the thoughtful and observant student of Social Science, there is no greater cause for solicitude than the varied, persistent and frequent efforts that are made to create dissensions and divisions between people who can have but one common interest and one common welfare. No fallacy has ever cursed humanity as has that, that peace, happ'n s; and prosperi'y can be enjoyed by any peopl where the true interests of one or a few are not the interests of all.

The pages of history are everywhere stained with the deplorable proofs of the truth of this declaration. Yet, in the face of that impressive warning, we see learned and able men, in large numbers, organizing to divide and estrange the people of one common country and range them in rival religious sects, political parties, and social classes; and this, too, in the name of a Divine dispensation, the very life and soul of which is universal love and

Brethren! is this right? is it rational? Do you forget that we are all brethren? All entitled to share equally in the beneficent privileges of a common creator? Why then this irrational des re for aggrandizement and power, which seems to pervade the minds of men, and to dominate the action ceived it that Mr. Home discovered how impor- versal reign of Selfishness? We answer-No. and entertaining to the minds of its

When men come to know and brief and transient mundane life of ma primary department in a school, the ses which will continue through eiernity, they w not so overvalue this world's possessions and acquirements; and so undervalue the stores of wisdom that the after life has in reserve for those who are qualified to appreciate those priceless treasures. Will mankind ever understand and know this momentous truth? We answer--Yes. The light is now dawning from supernal realms, that will penetrate the minds and hearts of men, and that will inspire them with such sentiments of benevolence and love that Selfishness will leave the human breast. This may all sound like a poet's dream to those, who, in their pride of learning or indifference of ignorance, are unwilling to open their eyes to the light that is beaming through the rifted and hoary clouds of error?

Brethren! blame us not for our apparent enthusiasm in this matter; for we, like many of you, for nearly a quarter of a century, refused to credit the testimony of those whose truthfulness and intelligance regarding any other subject, we could not have been made to doubt. No man or woman ever scoffed at Spiritualism as we did; no one was ever more uncharitable and supercilious, than were we, towards those who had the practical good sense to listen to the voice of the friends who were calling to them from the other shore of the river of Death. How long this insensate folly might have continued, we tremble to contemplate.

It must suffice to say, that at an hour, and under circumstances when least expected; our loving parents and friends in spirit life, found means overcome haughty nature. Never was a conquest so blessed as that which made us willing to sit at the feet of the conquerors and learn wisdom form their inspired life. From them we learned the great truth that a time would come, when all mankind would be bound together in one endless chain of love and sympathy. From them we learned that those inspired hosts that peopled etherial space are laboring, combining and organizing to assist us. by their united wisdom and power, to overcome the tyrant of selfishness and establish the right of love among men on earth. To manifest their ability o accomplish this millennial enterprise, they are seeking in every possible way to secure the co-operation of their bretheren here, this they will do, and

are doing at a rate that defies restraint. Then Bretheren of earth cease your efforts to divide and estrange those who must live together here and hereafter for good or ill, You will yet find that you are alike impeding the wheel of progress which is propelled by a power that will prevail over your resistence.

Especially do we beseech of you to cease your reactionary acts and intrigues in this land of liberty and education. Factions and sects and parties have no element here in which they can endure and flourish. Especially is this the case with such factions, sects and parties as seek to effect their purposes by secrecy, and guile.

The schoolmaster has gotten abroad in America and his pupils fill every nook and corner of the land. Away with your mysteries and flummeries and if you must antogonize your fellow men, do it in open day and as becomes men who feel you have truth, right and justice with you.

We invite the reader's attention to the engraving at the head of the paper. It was designed

conform to the title and general aims of our pub cation. The inanimate material objects which co the river, the rocks, the trees, the storm cloud, and the wind-driven air, adec represent passive and unreasoning ma

The philosopher, the sage, the states coverer, the inventor, the artizan, common-sense man-Dr. Benjamin clearly typifies mind, and the methods moulding matter to its various uses.

The printing press and books denote the which mind has used to perpetuate a know its triumphs over the impediments of matte physical universe, to which it is bound by t of its being.

The mountains, which were buried in gloor ing the hours of night, were fit emblems of ance, superstition and prejudice; but when light by the glorious beams of the rising su Fruth, their illuminated summits shine forth as the symbol of mind's most exalted aspirations—inciting the desire to achieve the ascent to those lofty peaks, beyond which extends that boundless region of space whence shines the eternal rays of

the beneficent orb of Truth. The river, which is seen emerging from the mountain ravine, is a fit emblem of the continuous individual life of man. Starting forth from some quiet nook, it creeps slowly and feebly along, growing as it proceeds—a fit emblem of childhood; then, as if conscious of its power and immortal destiny, it rushes eagerly along to encounter the obstacles which lie in its destined course—an emblem of imnetuous youth; thence plunging onward amid rocks and precipices, it foams and surges with desperate energy—an emblem of the struggles of adult life; at length it reaches the mountain's base, whence it flows grandly forth along the peaceful valley, where the confusion and turmoil through which it fought its way, die gradually upon the ear—an emblem of mature are and the approach of the last stage of management and finally it flows majestically and its way to the ocean—a fit emblem of and contentment of ripe old age, and the confidence which grows stronger as the

The storm-cloud is emblematical of the hums soul when unenlightened by the sun of Truth; and the flashing lightning fitly typifies the outbursts of nassion which dominate the human will, and which carries destruction wherever they are at-

proaches the stage which is to usher it into a

The flying kite, suspended above the earth, notwithstanding the force of gravitation, by the unseen action of the air, is emblematical of the subtile forces, which produce those manifestations of unseen human intelligence, that demonstrate the

immortality of individual man. The key which Dr. Frauklin applies to the cord, and which draws the electric spark from the clouds, is an emblem of the key of knowledge, by means of which the illuminated mind of man may unlock the most secret and hidden depositories of wisdom,

which Nature has in store for its use. The whole picture shows how important an instrument of education the delineator's art may be made. For this graphical expression of thought we are indebted to the artistic skill of Mr. Charles H. Beeler, delineator at the great type-founding establishment of Messrs. Mackellar, Smith & Jordan, in this city, of which Mr. George William Witham is the able and courteous superintendent.

WE ask the public to bear with us, so far as MIND AND MATTER may appear deficient in typographical and professional perfection. The time w have been able to devote to its preparation lies b too short to accomplish all we hoped to do. fects will be remedied as soon as practic

At this time, Alexandria became the home and centre of science and literature, and in this respect, t may be regarded, as the successor of Greece, where liberty and intellectual cultivation had de-

Ptolemsy Philadelphus, who succeeded his father, was more magnificent, he regularly established the library and museum. This museum contained porticos, lecture room and a large hall, in which the learned men-professors and followers, as they were called—dined together. The school consisted of Greeks, Egyptians, Jews and Romans, the grammarians and the poets making the greatest figure. The chief service of the grammarians was to explain things as well as words and were thus a kind of encyclopædist. They collected the writings then existing, prepared corrected texts, and preserved them for future generations.

The greater part of the library which embraced the collected literature of Rome, Greece, India and Egypt, was contained in the museum. During the Siege of Alexandria, by Julius Cresar, this part of the library was destroyed by fire, but it was replaced by the collection of Pergamos, which was presented to Queen Cleopatra by Mark Anthony, much to the annoyance of the educated Romans. The other part of the library was kept in the temple of Jupiter Serapis, where it remained until Theodosius the Great permitted all the heathen temples in the Roman Empire to be destroyed. The magnifi-cent temple of Jupiter was not spared from the flames. A mob of fanatic Christians led on by Archbishop Theophilus, stoned and destroyed it, with its literary treasures in the year 391 A. D. It was at this time the total destruction of the li brary was begun, and not at the taking of Alexandria by the Arabians under the Caliph Omar. The historian Orosius who visited the place after the destruction of the temple by the Christians, relates that he then saw only the empty shelves of the

The history of Theophilus, who urged the destruction of this vast hall of ancient history, under orders of Theodosius, is somewhat vague or legendary. He was a co-adjutor bishop in the Christian Church at Cilicia. After the death of his bishop, he was unanimously chosen as the successor. He declined the profered honor, but was afterward, at the instigation of slanderers, deposed from his former office by the new bishop. He now had resource to a Jewish magician, who took him to a midnight meeting of devils, whose chief ordered him to-deny Christ and Mary, and to give bond making over his soul. The result was that next morning he was reinstated in his office and dignities of bishop; and now, presuming on the support of his confederates, he began to assume a supercilious and domineering manner. He was soon overtaken with remorse, and through forty days fasting and prayer, prevailed on Mary to intercede with her son for him and to get back the letter from the devil, which she laid upon the breast of the repentant sinner, as he lay asleep in the Theophilus then made a public confession of his crimes, told of the goodness of the Virgin Mary, and died three days after. This legend of Theophilus was traced back to an unknown Greek named Entychianus. It was brought to the West during the tenth century through an equally unknown Neapolitan priest named Paulus, and quickly spread far and wide. Before the end of the century it was put in Latin verse by Roswitha. and still later by the Bishop of Rennes, who died in 1123. The legend was pictorially represented in the French churches, but with the 16th century it seems to have disappeared. It is very evident from dates, that Theophilus had not fallen from grace when he permitted the great Alexandrian li-brary to be destroyed, thus blotting out forever from all posterity an elaborate history of the an-

St. Andrew's Day.

This day being the "anniversary of St. Andrew's ay," a short scrap of history or tradition about the rtyred disciple is not out of place. He was the est disciple of Jesus of Nazareth, and afterwards as an apostle. He, like his brother Peter, was fisherman. Before his recognition of Jesus, he as numbered among the disciples of John th Baptist. His career, after the physical death of Jesus, is not authenticated. Tradition says that after preaching the gospel in Scythia, Northern Greece and Epirus, he suffered martyrdom on the cross at Patræ in Achaia, 62 or 70. A. D. A cross formed of beams obliquely placed is styled St. Andrew's cross. In the early days of the Church, a supplement to the acts of the apostles was circulated, giving an account of the career of St. Andrew: but this document was not published with the acts of the apostles. The anniversary of St. Andrew falls on Nov. 30th, whether of his birth or martyrdom does not appear upon record. He is the patron Saint of Scotland, and is also held in great veneration in Russia as the apostle, who, according to tradition, first preached the gospel in that country. In both countries there are orders of knighthood named in his honor. In regard to St. Andrew, there is a story that his cross appeared in heaven to Achaius, King of Scots, and Hungus, King of the Picts, as a sign of the victory which they should gain the following day over Athelstan, the first Anglo Saxon King of England, who was born about the year 895 A. D., and crowned at Kingston-upon-Thames in 925. The battle was fierce and very decisive, the allied powers against the being utterly defeated, the tragic event thereof being celebrated in Saxon song. This victorious King encouraged the translation of the Bible into the vernacular. He reigned until Oct

22d, 941, when he passed away from earth. Achaius and Hungus, made a vow on the day before the battle, to bear the heavenly sign on their banners and ensigns, if the prophecy should be fulfilled. As it was not realized, the whole story about St. Andrew fell into disrepute, and so remained over seven hundred years, when it was revived by James II of Great Britain, in 1687, and re-established by Queen Anne, on Dec. 31st, 1703. The star of the Order of the Thistle, in honor of

St. Andrew, is worn on the left side. It consists a cross of silver embroidery with rays emanang from between the points of the cross, in the entre of which is a thistle of gold and green upon a field of green, bearing the motto of the order in golden characters, "Nemo me impune lacessit," which means in plain English, "no one wounds me with impunity.'

The Russian Order of St. Andrew is the highest in that Empire. It was founded by Peter the Great in 1698. It is confined to members of the Imperial family.

At the present time the celebration of St. Audrew's day is recognized in some of the churches. Societies indulge in banquets, a "feast of reason and a flow of soul," as one of the ways of keeping this disciple of Christ in memory.

The Catholics.

A Lookseller at Wurzburg has collected statis tics of the newspapers of the different countries of the world, with the object showing the proportionate representation of distinctively Catholic opinions in the periodical press, It appears that Europe can boast of thirteen thousand nine hundred and sixty newspapers and periodicals, of which only about one in twenty-four, or nine hundred and thirtyseven, are Catholic in tendency. The largest pro portion is shown by Belgium—one hundred and fifty-four out of two hundred and fifty. Great Britain and France, a Protestant and Catholic country, have the same number of Catholic journals, 42; only in Britain it is forty-two out of two thousand five hundred; in France, forty-two out of two thousaud. All the Catholic papers in Paris can only claim six thousand subscribers between them; while the Univers is said to sell only seven thousand copies in the whole of France. Germany exhibits the largest issue of newspapers, of which one in fourteen is Catholic, Austria, with a third of the total issue of Germany, shows one in thirteen. Here again the difference between the Protestant and Catholic Empire is very slight. Italy has one in seven; Spain, only one in eight. Turning to North America, we find a total of eight thousand five hundred, somewhat more than Britain-France, and Germany together, of which one hundred and thirteen are C tholic; while the great Catholic continent of Soul shows out of one thousand

only eleven newspapers, representing its dominant religion. Neither Africa nor Australia has a single Catholic periodical, while Asia has one out of three hundred and seventy-five.—Jewish Advance, Oct 26.

In Re, Justice.

To the Editor of Mind and Matter: DEAR SIR: In your prospectus you start out with the declaration that MIND AND MATTER will insist on the truth, the whole truth, and nothing but the truth," in relation to those matters that concern the cause of Spiritualism. That is a most noble and commendable determination, and I avail myself of it to set right a matter which not only concerns Mrs. Bliss and myself, but the cause of Spiritualism, which has been assailed at our exense, in the transactions to which I ask your permission to refer in this letter.

For more than a year Mrs. Bliss and myself have been obliged to be infounded and unjust accusation that we have acknowledged dishonesty and deception as public mediums.

This unjust and untruthful accusation, I am sorry to be compelled to say, has been made by those who claim to represent pure and undefiled Spiritualism. As such published expressions have appeared, I have, in every case, promptly replied their authors, and begged our assailants to do Mrs. Bliss and myself justice by publishing our denial of such misstatements. In no instance has any fair and proper retraction been made, even when I have shown, by absolute proof, their unjust position towards us.

For instance, when we received a fair and square acquittal of the crime of conspiracy, which had en charged against us, on the perjured testimony of the hired tools of the enemies of Spiritualism the Religio-Philosophical Journal publicly charged "the Blisses had, through their counsel, admitted that all their manifestations were but common jugglers' tricks and had always been so." This positive mis-statement I, at once, challenged, and sent to that journal a copy of The Times of Philadelphia, a paper that had spared no means to procure the conviction of Mrs. Bliss and myself, which contained an account of the trial that resolted in our triumphant acquittal. The Times with unlooked-for fairness, when its conductors found themselves completely discomfitted, admit ted that although Mr. Brown, our counsel, had taken the ground that even if the facts were as the Commonwealth's counsel claimed, there had been no legal offence committed; yet, that Mrs. Bliss and myself had not only not assented to that action, on the part of our counsel, but had protested against Indeed, Mr. Brown, our counsel, said to the Times' reporter, "I could do nothing with Bliss, and was compelled to take the bull by the horns and fight the case in my own way." Col. Bund;, the editor of the R. P. Journal, refused to correct his misrepresentation.

The next I saw of the same aspersion was a repe tition of it in the now defunct Spiritual Scientist, edited by E. Gerry Brown, of Boston, Mass. As a falsehood,—like a snowball, enlarges as it rolls,— Mr. Brown added to the Journal's mis-statement by publicly alleging, "that the Blisses had in open Court UNDER OATH admitted that all their mani-

festations were tricks, and always had been." As soon as this aggravated mis-statement came under my notice, I sent Mr. Brown a copy of the Times, an authority which I supposed would show him the injustice of his unfounded allegation. He took uo notice of my appeal for fair treatment, or of the positive contradiction of the Times, as to the truth of his malacious allegation.

Mrs. Bliss and myself hoped that this calumny would here end, but we were doomed to disappointment. Mr. Wm. Emmett Colemau, a prominent writer, subsequently took occasion to repeat the oft-denied imputation, in a communication which was published in the Religio-Philosophical Journal. Mr. Coleman alleged that "the Blisses had made a full confession that they had always produced the manifestations themselves," and went on to state that if our confession was a true one, it was enough to show that, if we now had materialization of spirit forms that they must be unreliable; and further, that if we had lied when we made the confession, we were not worthy of confidence or bolief. This I promptly denied. Mr. Coleman replied by postal card, saying that he only judged of the truth of his calumny from what he had read in the newspapers, and that he did not seek to do me injustice. I then sent hlm further evider incorrectness of his published accurate to this for replied in an abundant ner, criticising the course of the Hon. Thomas R. | ble

Hazard as to his public testimony in our behalf. He did us the stinted justice, however, to admit publicly, "That Bliss denies having made a confession," but he wilfully adhered to his misstatement they see fit.

these repeated public misrepresentation, Mrs. Bliss and myself ask the privilege of replying through Mind and Matter, that we are, and have always been since we have been before the public as mediums, honest and faithful instruments of what we believe to be spirit power and intelligence, and that we have depended entirely on such power and intelligence for the phenomenal manifestations which have occurred at our seances. further, desire to declare, without any equivocation or reservation, that we have never at any time or in any manner, attempted "TO HELP" the manifestations in any other way than to sit passively for their occurrence. Both Mrs. Bliss and myself, at the first trial of the indictment that was found against us, were called to the stand as witnesses, by our counsel, and under solemn oath, with the pains and penalties for perjury plainly hefore us, we called upon God to witness that we spoke the truth when we declared that the charge against us was false, and that we had never committed any fraud as mediums or conspired with any person or persons to deceive any man, woman or child, at our public or private seauces.

Not only did Mrs. Bliss and myself so testify, but, when the counsel for the Commonwealth of Pennsylvania, Mr. James H. Heverin, who also represented our privaté prosecutors and persecutors; ought, by the most sednctive and tempting overtures, to induce us to publicly admit that we produced the manifestations by trickery. We, indignantly, spurned the illegal and dishonorable propositions, preferring to remain in prison rather than state that which was false, to secure our liberty and escape the fate of a long and merciless imprisonment that then stared us in the face.

Nor was this all; I made a written affidavit before Alderman Charles Carpenter, taking direct issue with the perjured testimony of the principal witnesses for the Commonwealth, which I placed at their disposal, and defied them to test the truth of my declarations by the charge of perjury against This they declined to do, and in order to vindicate myself, I was forced to appeal for justice to the Courts of Pennsylvania. I had our slanderers arrested, but failed, through the manifest unfairness of the laws representatives to bring them to the bar of public justice. This action on my part, however, accomplished what I intended, for it forced my enemies to do that which they had sought in every case to escape, to wit: make a public charge gainst Mrs. Bliss and myself.

On that charge we were held for trial, indicted and tried. Without means sufficient to employ counsel, and with the most exasperated popular predjudice against us, we were called, on the 27th of Sept. 1877; to meet our persecutors in the arena of public justice, in a trial which lasted nine days, during which time every means that the most able and unscrupulous legal talent could conceive of was resorted to, to secure our conviction. When the testimony closed, so confident was Mr. Wendall P. Bowan, our able councel, of the justice of our cause that he proposed to the Commonwealth Counsel to submit the case, to the Jury wihout summing up the evidence. This the latter were not prepared for, and they asked an adjournment

Court until the next day, that they might consider this unwelcome proposition. When the Court met, next morning, Mr. Heverin through Mr Bowman appealed to Mrs. Bliss and myself to withdraw our plea of not guilty promising that if we would do so, both he and the States Attorney would use their influence with the Court to give the lightest possible punishment. This we with disdain refused, prefering imprisonment to securing liberty at the cost of such a falsehood, not daring to let the jury see that they lacked confidence in their cause, the two counsel for the State were forced to accept Mr. Bowan's proposition. Judge Briggs then charged the jury manner, as to influence them to find us guilty., notwithstanding, the jury when they retired stood eight for conviction to four acquittal after being out two whole days, the jury failed to agree and were discharged. Not being able to find a friend who was qualified and willing to go my bail, I was imprisoned to await a new trial.

was more fortunate, and through the official magma-

nity of Judge Brigg's in accepting as bail one who resided beyond his jurisdiction, she was saved

from a cruel imprisonment at a time when become a mother. For nearly four money from the compalied to lie in prison fruitlessly, and the compalied to lie in prison fruitlessly and the compalied to lie in prison fruitlessly and the compalied to lie in prison fruitlessly. compelled to lie in prison fruitlessly ende to have my case tried! the "two term rule of as it is called, leaving it discretionary with States attorney at what time the case should called for trial. The time was about to transpire when I would have heen entitled, under that rule

aga

required to meet our accusers, We were without any ability to employ legal assistance and were compelled to petition the Court to assign us Counsel, Judge Fell, in the exercise of discretion, assigned us, Isaiah Brown Esq, Mr. Bowman onr previous counsel, having been most wickedly charged by John Clark, the foreman of the jury that had tried us with having corruptly sought to influence his action as a jurior, could not

It is due to Mr. Bowman to say, that at the trial

be discharged, Mrs. Bliss and myself we

of that charge, when a host of witnesses, Judges, lawyers, physicians and citizens of the highest character came forward to testify on his behalf, he was acquitted without the jury leaving the box. On Mr. Brown taking charge of our case, he refused to be governed by our any consideration other the discharge of his duty as a sworn officer of the Court. He called to his assistance, Messrs. Kinsey and Muntz. Mrs. Bliss and mpself were not consulted or our requests listened to at any period of the trial. We were both willing and anxious to be called as witnesses, and requested to be Mr. Brown and his associates overruled our re-

witness. The case was argued by District Attorney Kern for the State, and by Mr. Brown on our behalf. Judge Fell charged the jury, who retired and after being out a few hours, came into Court with a verdict of 'not guiity.

be called at any time, but when the testimony for

the State closed, the counsel for the defense con-

and determined to go to the jury without calling a

Such briefly are the facts of this to us, memorable trial. We had forced our accusers in an issue in which everything was against our chances of ultimate victory; animated and sustained solely by the consciousness of the rightiousness of our cause, and by our confidence in the power of our Spirit friends to defend and protect us. We were, so far as human help is concerned, powerless to have made the contest which has resulted in establishing the legal right of Spiritual mediums to sit in public for Spiritual manifestations and to take compensation therefor from any person who desires to attend their seances. Having done this, do we ask too much, in desiring to be set right before the world? Mrs. Bliss and myself have not discontinued our seances: at any rate, when it was possible to give them, and trance. we do not intend to.

Respectfully Yours. JAMES A. BLISS, Phila., Nov. 26, '78.

Matter, Mind and Spirit. BY PROF. J. EDWIN CHURCHILL, A. M.

The sensuous, visible, tangible—what we see taste, and smell-is what the scientists call Nature. That which thinks, knows, reasons, judges, Mind; and that part of us which always, never had a beginning—therefore can have no end—which was, and is, and ever will be; is in all and through all—is the life of all things-THE SPIRIT, (Eloi-God-). The world of mannot being spiritually enlightened, could only gain knowledge of things through the senses, by their experiences. The era of the spiritual dispensation has deen inaugurated within this century, and men begin to learn that the Ideal is the Real; that spirit, not. Matter has power and force. The invisible world, above the tangible, out is the controlling power. Materialists with all their scientific lore are out at sea when the Occult, (or Spirit) dives to the Real, explores without visible chart or compass the realms of causes. They treasure up effects, and draw their conclusions from data unreliable and evanescent, because they assume there was no first cause. Therefore, they conclude that, "That which had a beginning will have an End." They endeavor to prove that Mind is the result of Organized Matter; that without physical organization there could be no Life; that thought is the result of the action of the physical

by saying, 'The reader can believe Bliss or the pub- on the physical Organization, producing motion, ion, and intelligence mate in knowledge and wisdom.

but the Spirit must operate upon

BRUNSWICK, GA., Nov. 1878.

Editor Mind and Matter: DEAR SIR—The renowned young Inspirationa Medium, Mr. W. J. Colville, who lately arrived in this country from England, gave his first lecture in America to-day, in "Parker Memorial Hall," to very large and highly-intelligent audience.

The subject chosen by the committee, to be conthe Medium's guides for a discourse, was, "The Uses of Spiritualism," which was handled by the controlling spirit in a superb manner. and in a style unapproachable and intensely interesting. He was listened to with marked attention. frequently interrupted by applause and exclamations of decided approbation

So intent were the listeners to catch every word and to closely follow the speaker, that the entire audience, as with one accord, assumed a position of eager attention, which was maintained until the close of the address.

After the discourse Mr. Colville requested those who desired to do so, to ask questions relevant to the discourse. Several questions were asked and instantly taken up by the controlling influence, and answered in a manner to call forth general approval

and satisfaction from the large assembly. The services concluded by a request from Mr. Colville that a subject for a poem be handed up which was acted upon by the audience. Several were brought forward and read by the chairman. It was decided by a majority vote that "Love and Poetry be the subject for a poem. Mr. Colville immediately gave way to the controlling influence, and in fluent, smooth vein of deep pathos, rendered poem of over a dozen verses, greatly to the delight

and gratification of the audience. At the close of the lecture Mr. Colville was warmly congratulated by many ladies and geutlemen, and heartily thanked for the opportunity and pleasure offorded them of listening to so able and instructive a discourse, and congratulated the speaker upon his decided success in his first public

effort in America.

No. 8 Davis street, Boston, Mass.

We are much gratified to be informed that the high expectations which Mr. Colville's first public appearance in America awakened, has been more than maintained by his subsequent addresses; and that he promises to become a star of the first magnitude in the galaxy of distinguished exponents of the revelations of Spiritualism. Mr. Colville's present address is No. 8 Davis street, Boston. - [ED.

"In the great valley between the North and South mountains in Pennsylvania, commonly called the Eastern Ridges, a well was dug in Franklin County, and another in Cumberland County, thirty or forty miles from the former, which led to a discovery affording much interest and speculation. After proceeding in each instance to the depth of twenty six feet, the bottom of those wells suddenly gave way, but fortunately, when the workmen had all retired, a torrent of water gushed up. A lead with fifty fathoms of line was sunk without finding the least obstruction. They remain at this time untouched and of unknown depth. The presumption is that there is a subterranaen lake in that quarter, and how it extends under the base of the ast primitive mountains between the Susquehanna and Pittsburg, will never be ascertained, unless by some terrible convulsion of nature it should be precipited in the tremendous abyss .- From Niles Weekly Register Aug. 13. 1876.

If "The proper study of mankind is man," as the Great Poet has said, let them pursue that study, without let or hindrance, in the fields of Nature The Divine Mind has spread that field before its rational creatures as their common pasturage. Then let them eat and drink their fill.

A Cincinnati ressaurant, announces "eighteencaret vegetable soup.

each number of MIND AND tain three or more communicafrits, such as may be of general interand at the same time be calculated to demonstrate the psychological power and influence of disembodied human intelligence over the physical organisms of those sensitive persons known as spiritual mediums. In chosing matter for this purpose,

we will give nothing but that which we personally know, or have every reason to believe, is from communicating spirits. The question of identification of the spirits communicating, we will in no case My name is Once of the Stoic School, but not so now. attempt to determine, as that is a matter that would require faculties of perception which we do not pretend to possess. [Editor.]

Communications received through Alfred James of Philadelphia, while unconsciously entranced and taken down by the editor of MIND AND MATTER as they fell from the lips of the mediums, Nov. 28, 187S.

"Good Morning, Sir,-There are three attributes necessary for man's success in mortal life-bravery, ambition and artfulness. These were attributes that made my name and fame in the earth-life. Do I regret that I used them? I answer emphatically -No. I believe in siezing every propitious circumstance that would farther the objects of my ambition, and I acted on that belief.

quest. We had all our witnesses ih Court ready to With the Bible in one hand and the sword in the other, I raised the storms of political and religious cluded that no case had been proved against us, fanaticism and ruled them at my will; and in so doing, I made one step—one grand stride in the course of universal progress.

As all after generations must use that which is eft to them by preceeding generations as a basis of action; so, I laid in my day a basis for action that has answered well—a basis that neither error, nor uperstition, nor prejudice can shake.

The facts of yesterday can hardly be stated as the facts of to-day. They become altered by their adaptation to the minds of mankind; and neither you nor I can ever comprehend truth unless we purge ourselves from all prejudices, and with free and unbiased minds turn over the leaves in the book of nature, in our search for that which is Divine. He who throws a stumbling block in the pathway of truth, will most probably break his neck over that

"What is wanting in the present day, is a firm determination, and also a wish—a desire, to receive those influences from the after-life kindly and pleasantly; for they are knocking at every door, and f they are not admitted, they will force an en-

"Even now, the first stepping-stone to enlightenment for humanity has been reached, and think you that such intelligences as myself (I come not here to boast) will have our experience trampled upon? I tell you-No; for legion after legion of the advanced and progressed are waiting for the opportunity to shower their treasures of knowledge upon the earth.

"In my mortal life I was a man of ifon firmness, and I have lost none of this quality of mind since I crossed to the other side. There I will maintain all I have said here to-day. Though the walls of prejudice are built mountains high, yet will I overleap

"You-yourself will soon stand in the breach; but be not amazed, nor flinch at the roar of priests and demagogues—for the channel of Spiritualityruns deeper in the breasts of the vast multitude than you are aware of.

"With a unitedness of purpose between those who, on this side, know the truth, and who are determined to maintain it; and the legions of intelligences in the after life, to co-operate with each other, we will compel our enemies to show just reasons why they resist the truth we bring, or remain I have exhausted that allotment of forever silent. power, which is mine, to-day; and I will give way to others. Sign me OLIVER CROMWELL.

"Good Morning Sir: I have, as a spirit, listened to what was said by the preceding speaker. The lesson of the after life that I bring is different from His experience is true to me. "My experience has taught me humility. When here I wrote a sentence; which in this after or

here I wrote a semence, spirit life I think is foolighness. It was this seminer st." This seminer It was this: "I y in my nature; for, in tless man; but in the I have gone since I engrand—there is such sublimity in these manifesta-1, and Mind is the result of the Spirit's action tions, in the after life, where they are not tainted

by mortal conditions—there, in spirit, acts that morning. mighty principle—Love—in all its perfection—ther I want no rest. New beauties are unfolded every day-there, is knowledge such as mortal ears never heard and wisdom shines on every spirit countenance. Had I an Archangel's powers I could not do justice to my experiences as a spirit. There is such a depth—such a mighty penetration into causes; and their efforts are so visible. There we meet in one great temple of Harmony—Sages who have written-warriors who have fought-there you meet the proud earthly king shorn of earthly glory—there in many cases, the poverty of spirit visible in those princes and lords ol earth, is terri-

ble to see. "In my mortal life, I was somewhat like a marble statue—coldly intellectual. The sentiment of love or the principle called by that name, was rarely manifest—by me while in my mortal state. Such ice-berg men never approximate very near to truth; and for the reason, that there is no opening in their nature to allow the entrance of anything but stern facts.

As to myself, when I come to anrlyze, to a cer tain extent, my earthly experience by the test of my own reason, love took the shape of the play of

desire on matter, simple for sensuality. This confession of mine, made here to-day, may not agree in some points with what you may have read about me, but I stand here unmasked, because I have learned that he who drinks deepest of humanity shall be the highest archangel in the future; and though the draft may be bitter the effects of it

are grand and wonderful When the ingredient of spirituality can be forced into and mingled with the matter of this Cosmos, the spiritualistic manifestations will become so grand and glorious that man shall say, Now I have seen the glory of the Infinity, I no longer believe, I

As there must be an end to all things in this world, so there must be an end to this interview. I have not been able to say exactly what I wanted to say to-day, but I have certainly made clear a few

I had a strong desire to use this channel which has been opened by what is known to us as the Wisdom Circle in the spirit life and we will vet speak through it with tongue of matckless eloquence when we have succeeded in keeping it free from all contamination of an earthly sort; and this we will do step by step.

Now, sir, before I go I wish to say a few words to you personally: Ceep your eye on that great Star of the East-Modern Spiritualism, for it soon come with a mighty rush. The present is but the calm that precedes the hurricane; and we will assail ohr enemies with such evidences of an after life, that none shall dare to gainsay them. And you, sir, are a lever, in the hands of the spirit world to aid in the accomplishment of this result. You shall not only hear us, but shall see us, personally materialized, the bearers of the glad tidings o truth. May the Infinite enable you wisely and well te perform your part.

Sign me LORD BYRON.

"Good morning, sir: It has been asserted, mos positively and dogm stically, that all that mortal can know of truth, is in the abstract, and that absolute ruth cannot be attained by mortal intelligences This proposition is set forth daily, perhaps; but if those, who assert this, would say that these are the imitations of to-day they would certainly, be very nearly correct. But, what may possibly be the limitations of to-morrow, they know nothing about—absolutely nothing. Therefore, I say, conidently, that the time will come when mortal intelligence will be able, by the help of spirits, to grasp absolute truth.

"This principle called truth appears to me, as a spirit, like the description I will now give you of it An exactitude of adaptation to the laws of this Universe to quarrel with natural circumstances, but, to try to adjust your life to them. In this way you will perfect your spirit; and a per-fect spirit means one that has neither prejudice or pias as to anything that interferes, in any way, with its arrival at clear and definite conclusions. This is the essence of truth
Sir, hadvances thus for on the road to

"Who is the most virtuous man? He who can resist evil when it tempts him; and the man that has achieved this is greater than he who has conquered

"The law of prosress is contained in this sentence: A perfection of the conquest of yourself. By this I mean, becoming free and untrammelled, so that the purified spirit, rising over the ashes of base physical passions, enters into the joys of the Infinite. Diogenes,

PHILADELPHIA MEDIUMS.

Mrs. E. S. POWELL—Clairvoyant. Trance and Test Medium—No. 259% North Ninth street. Public Test Circles on Monday and Friday evenings and Wednesday, afternoon. Office hours from 9 o'clock a.m. to 5 o'clock p.m. Mrs. SARAH A. ANTHONY—Test Medium—No. 223 North Ninth st. Circles on Monday and Thursnay evenings. Private sittings daily.

Mrs. GEORGE—Trance and Test Medium—No 12 Garden street. Circles on Tuesday evenings. Sitlings daily. Mr. and Mrs. JAMES A. BLISS—Mediums for Form Materializations—At Phonix Hall, No 403 Pine Street. Public Seances every Sunday, Wednesday and Friday evenings, at so clock. Privote Se-

ances by special arrangement. JAMES A. BLISS—Clairvoyant, Trance, Developing and Test Medium—at same place. Developing and Test public Circles every Tuesday evening, at 3 and 8 olclock p. m. Private Sittings daily from 9 a.

ALFRED JAMES-Trance and Test Medium and Medium for Form Materialization. Private Sittings at No. 1, rear of No. 635 Marshal street below Fairmount avenue. Public Materialization Seances at the same place every Sunday, Monday and Friday

Philadelphia Spiritual Meetings.

FIRST SPIRITUAL CHURCH of the Good Samariten—At the Northeast corner Ninth and Spring Garden streets. Lectures every Sunday afternoon THOMPSON STREET CHURCH Spiritual Soelety.—At Thompson street, below Front ^ Free Frence every Sunday afternoon and evening.

FIRST ASSOCIATION of Spiritualists of Phila-elphia.—At Accademy Hall, Southwest corner of Eighia and Spring Garden streets. Lectures every sunday morning and evening. FIRST SOCIETY of the "Golden Rule"."—At Phenix Hall, No. 408 Vine street, every Sunday afternoon at 3 o'clock. Conference and Circles. Free

SECOND SPIRITUAL CHURCH of the Good Samaritans.—At Christian street, below El Lectures every Sunday afternoon and evening LYRIC HALL SPIRITUAL ASSOCIATION. At No. 259¼ North Ninth street.: Free co ery Sunday afternoon at 2:30 o'clock.

BUSINESS CARDS.

MRS. M. J. FOLSOM, MEDICAL MEDIUM. Many remarkable cures have been performed by the intelligences that operate through her. Office 329 Tremont street, Boston, Mass.

MRS: L. J. COLLAMORE, ECLECTIC AND MAGNETIC PHYSICIAN. Hours from S a. m. to 8:30 p. m., 14 Montgomery

Place, Boston. Patients visited at their when desired. MRS. F. H. MUMBER.

MESMERIC PHYSICIAN, 767 Tremont street. Cancers, Tumors, Nervous and all Chronic Diseases successfully treated. Office hours, 9 a. m. to

12 m.

DR. H. B. STORER, Office 29 Indiana Place, Boston. Psychometric examination of disease, \$1. Remedies adapted to cure all forms of disease, sent to all parts of the country.

DR. MAIN'S HEALTH INSTITUTE, At No. 60 Dover street, Boston. Those desiring diagnosis of Disease, will please enclose \$1.00, a ock of hair, a return postage stamp and the addirections for treatment, extra.

PHILADELPHIA PERIODICAL DEPOT. corner Eighth and Arch treets, Philadelphia, has MIND AND MATTER for sale at retail each Saturday

ST. LOUIS, MO., BOOK DEPOT. MRS. M. J. REGAN, 620 North 5th street, St. ouis, Mo., keeps constantly for sale MIND AND

BALTIMORE, MD., AGENCY. WASH. A. D'ANSKIN, 702 Saratoga street, Balimore, Md., keeps for sale MIND AND MATTER.

PHILADELPHIA AGENCY. DR. J. H. HENCK, Philadelphia, Pa., is agent for MIND AND MATTER, which can be found at Academy Hall, No. 810 Spring Garden street, and at all the Spiritual meetings. Also, No. 444 York

WASHINGTON BOOK DEPOT. RICHARD ROBERTS, Bookseller, No. 1010 Seventh street, above New York avenue, Washing-

on D. C., keeps constantly for sale MIND AND HARDFORD, CONN., BOOK DEPOT. E. M. ROSE, 56 Trumbull street, Hartford, Conn keeps constantly for sale MIND AND MATTER.

ROCHESTER, N. Y., BOOK DEPOT. JACKSON & BURLEIGH, Booksellers, Arcade Hall, Rochester, N. Y., keep for sale MIND AND Office, Paine Memorial, Boston, Mass.

NEW YORK PERIODICAL DEPOT. S. M. HOWARD, Agent, Bookseller, 51 East Twelfth street, New York City, keeps constantly for sale MIND AND MATTER.

NEW YORK BOOT DEPOT. D. M. BENNET, Publisher and Bookseller 141 Eighth street, New York City. keeps for sale MIND

CLEVELAND, O., BOOK DEPOT. LEE'S BAZAR, 16 Woodland avenue, Cleveland. O. Circulating Library keep for sale MIND AND MATTER.

SAN FRANCISCO, CAL., BOOK DEPOT. At No. 319 Kerney street (upstairs) may be found on sale and a general variety of Spiritualist and Reform Books, at Eastern prices. Also Adams & Co's Golden Pens, Planchetts, Spencer's Positive and Negative Powders, Orton's Anti-Tobacco Preparations, Dr. Storer's Nutritive Compound, Catalogue and Circular mailed free. sale, MIND AND MATTER. BE Remittances in U. S. currency and postage stamps received at par. Address HERMAN SNOW, P. O. Box 117, San Francisco, Cal.

CHICAGO, ILL., PERIODICAL DEPOT. "SMITH'S PERIODICAL DEPOT," 122 Dearborn street, Chicago, Ill. keep MIND AND MATTER

ROCHESTER, N. Y., BOOK DEPOT. WILLIAMSON & HIGBEE, Booksellers, 62 West Main street, Rochester, N. Y., keep for sale MIND AND MATTER.

LONDON, ENG., BOOK DEPOT. W. H. HARRISON, No. 38 Great Russell street London. Eng., keeps for sale MIND AND MATTER. LONDON, ENG., BOOK DEPOT.

J. BURNS, Progressive Library, No. 15 Southampton Row, Bloomsburg Square, Holborn, W. C. London, Eng.

AUSTRALIAN BOOK DEPOT, And Agency for MIND AND MATTER W. H. TER-RY, No. 84 Russell street, Melbourne, Australia. NEW BOOK AND PAPER AGENCY.

T. O. OSTRANDER keeps for sale MIND AND MATTER at Republican Hall, 55 West 23d street. NOTICE TO OUR ENGLISH PATRONS. . J. MORSE, the well-known English lectur will act as our agent, and receive rubecti

MIND AND MATTER AL O

S. J. L. SMALL, the celebrated Tr and Medical Medium, No. 267 Essex awrence, Mass.

Medical Medium, 130 West Brookline street, Elmo, Suite 1, Boston. Hours 6 to 4.

FRANCES M. REMICK, Trance Medium, Spir

itual and Physical Healing, 65 Clarendon street. SAMUEL GROVER, Healing Medlum, No. 4 Dr. G. will attend funerals if re Owight street.

SUSIE NICKERSON-WHITE, Trance a

MRS. JENNIE POTTER, Medium, Test and Medical, 136 Castle street, near 390 Tremont st.

MRS. N. J. MORSE, Electro-Magnetic Physician Hamilton Place, opp. Park st. Church, Electrica apor Baths.

MRS. NELLIE NELSON, (formerly at 7.30 Vashington st.,) Test Medium, Hotel Norwood 2d suite,) cor. Oak and Washington sts., Boston.

MR. AND MRS. HOLMES, formerly of Philaelphia, and late of Washington, D. C., will hold ublic seances every evening in the week, except Briday and Saturday, at So'clock, at No. S Davis street, Boston, Mass.

CLARA A. FIELD, Clairvoyant, Magnetic, Physician, Inspirational, Speaker, Pellet, Test, Medium Montgomery Place, Boston, Mass.

MRS. C. H. WILDES, Test, Medium, No. 9 Tayward Place, Boston, 91 to 4. Saturdays and Sundays excepted. Formerly No. 7 Montgomery Place.

PSYCHOMETRY.—Power has been given delineate character, to describe the mental a spiritual capacities of persons, and sometimes to i licate their best locations for health, harmony and ousiness. Persons desiring aid of this sort will please send me their handwriting, state age and sex, and enclose \$1.00, with stamped and addressed envelope, John M. Spear, 2210 Mt. Vernon St., Philadelphia.

MRS. FANNIE C. DEXTER, 476 Tremont st.t Medium. Wili hold Circles for tests, developmen and spiritual culture. Wednesday, P. M., and Sun-

AUGUSTIA DWINELLS, Clairvoyant, Trance and Prophetic Medium, 157 Tremont st.

MRS. C. E. EDDY, Test Medium, 666 Fulton t., Chicago, Ill. Hours 10 A. M. to 6 P. M.

MRS. DR. JEANNETTE W. STANSBURY Medical and Test Medium, No. 176 Plane street Newark, N. J. Answers letters, open or sealed, How to become a Clairvoyant, Book by Mail, 10 cents,

MRS. D. JOHNSTON, Artist, No. 46 Throop Chicago, Ill. Water Color Portraits a specialty. MRS. H. D. CHAPMAN, Clairvoyant and Heal

ing Medium, No. 28 Winter st., Boston, Room 27.

MRS. L. HOPKINS, Trance, and Medical Melium, No. 7 Montgomery Place, Boston. HENRY C. GORDON will give a Materializa-

tion Seance on Wednesday evening, Dec. 4 at No.

422 North Eighth street. Slate writing and private

sittings daily. A SAFE AND ATTRACTIVE proposition will be made to those having any money for investment, on application by letter or otherwise to John Wetherbee, No. 18 Old State House, Boston.

ADVERTISMENTS.

THE SPIRITUALIST NEWSPAPER. A RECORD of the Progress of the Science and Ethics of Spiritualism. Established in 1809. The Spiritualist is the recognized organ of the educated Spiritualists of Europe.

Annual Subscription to residents in any part of the United States, in advance, by Inte-Postal Order, the fee for which is 250 perante to ANNOUNCEMENT

THE VOICE OF ANGELS, edited and managed twelve pages, will be issued semi-monthly at the Fair View House, North Weymouth, Mass. per year, in advance, \$1.50, postage 15 cents; less time in proportion. Letters and matter for the paper (to receive attention) must be addressed (post-

oaid) to the undersigned. Specimen copies free. D. C. DENSMORE, Pub. Voice of Angels. SPIRITUAL NOTES A MONTHLY EPITOME of the TRANSAC TIONS OF SPIRITUAL AND PSYCHOLOGI-AL societies, and Auxiliary to the SPIRIT CIRCLE, the MEDIUM and the LECTURER, and containing Articles and Reviews by experienced vriters, with concise reports of proceedings, brief

societies and mediums, and other interesting information for reference purposes. Published on the first of each month. Price twopence. Annual subscription 2s. 6d., of E. W. AL-LEN, 11 Ave Maria Lane, London, É. C., England.

Notes of the month, programme of arrangements of

THE BOSTON INVESTIGATOR,

The oldest reform journal in publication. Price, \$3.50 a year; \$1.75 for six months, and 8 cents pe ingle copy. Now is your time to subscribe for a live journal,

which discusses all subjects with the happiness of mankind. Address, J. P. MENDUM, Investigator

HEALING MEDIUMS.

DR. J, R. NEWTON,

The celebrated healer, Cures all Chronic Diseas By this means the most by magnetized letters. stinate diseases yield to his great healing power as readily as by personal treatment. Requirements are: age, sex and a description of the case. and a P. O. order for \$5.00, or more, according to means. In most cases one letter is sufficient; if a permanent cure is not effected by the first treatment, magnatized paper will be sent at \$1.00 a sheet. P.O. Address, Yonkers, N. Y.

Consult the well-known successful Physician, DR. AIKIN,
Office, 134 Clark street. N. W. Cor. Madison.

Skillful scientific treatment in all classes of disease. Patients who fail to get relief elsewhere, call on him. Lungs, Catarrh, Asthma cured. Improved remedies. Radical cure for Nervous Debility and

SÁRAH A. DANSKIN PHYSICIAN of the "New School," pupil of Dr. Benjamin Rush. Office No 702 Saratoga Street, Baltimore, Md. During fifteen years past Mrs. Danskin has been the pupil of and medium for the spirit of Dr. Benj. Rush. Many cases pronounced hopeless have been permanently cured through her

nstrumentality. She is clairaudient and clairvoyant. Reads the interior condition of the patient, whether present or at a distance, and Dr. Rush treats the case with a scientific skill which has been greatly enhanced by his fifty years, experience in the world of spirits. Application by letter, encloseing Consultation Fee, \$2,00 and two stamps, will receive prompt attention.

SPECIAL NOTICES.

THE MAGNETIC HEALER, Dr. J. E. Briggs, is also a Practical Physician: Office 121 West Eleventh street, between Fifth and Sixth avenues, New York City

J. V. MANSFIELD, Test sealed letters, at 61 West F York. Terms, \$3 and ter your letters.

MRS. E. A. CU Village street, B business as

BY J. WM. VAN NAMEE, M. D., BROOKLYN, N. Y.

Light is breaking o'er the earth A glorious, brilliant light. Dispelling shades of error dark, As morn dispels the night. This light is born of Reason true, And will assert its sway, And cast aside old Error's chain. And brighter make the way.

Dark Superstition's ponderous throne Is tottering to its base, While 'gainst the dark and sombre clouds

Progression shows her face, And angel worlds are leading men From paths of sin and wrong, And they declare grand truths to them. To make them firm and strong.

To overcome the past, And plant the seeds of Reason, pure, Where ignorance has cast Its dark, polluted stain; and throw The reign of bondage o'er, Set free the spirits bound by chains On Time's relentless shore.

BROOKLYN, N. Y., NOV. 12, 1878.

Strong to dare and do for Truth,

MIND AND MATTER.

Mind and Matter ever working In the Universe of God; These are evermore progressing, Scattering blessings all abroad

Lofty minds are daily bringing Truths immortal from the skies, To our Earth in love descending, To assist us to be wise.

Mind must ever have a body To impress the mind of man: And the angels are conveying Truths for us to understand.

Mind and matter are united In a grand harmonious chain, And our kindred are delighted To return to Earth again.

The above Poem is the inspirational tribute to "Mind and Matter" suggested by our Prospectus to spirit friends, and given through their medium, John Southard, Esq., of Pontiac, Michigan. Mr. Southard has reached the advanced age of eightyone, and although poor in this world's wealth, he is as rich as Croesus in the happiness which, in the course of nature, he will soon enjoy in the Afterlife. God and the angels bless our venerable



little nonsense, now and then, Is relished by the best of me

CONUNDRUM.

What is the difference between a Romanist and a Ritualist? A Catholic priest replied that the former was a Papist and the latter an ape-ist.

ALMOST EVERYTHING. A fast young man stopped in a restaurant the other day, and said, "What have you got?"
"Almost everything," was the reply. UPS AND DOWNS

"Do you know," remarked a fast young man the

"I do-do-don't know anything a-a-bout it," was the reply; b-bu-but I think you-you had better k-keep s-s-single and set-settle up."

A FLOWERY FLOURISH. The flowery editor in California thus announces the first appearance of his paper: "The kissing types, as they press with power the fair face of our clean white pages, will introduce to the gentle peruser a beautiful and well-cultivated field of enterprise in popular journalism, in a new and taste

GO TO THUNDER. A Western tramp meekly inquired at the corne store where the town of Thunder was located. "Whar?" said one of the crowd, seated on an apple-jack barrel, "what do you want to know

"I want work," said the tramp, "and I s'pose I can get it there anyhow, for everybody tells me to go to thunder when I ask 'em for work, or some-

thing to eat." A RATIONAL CITY TRAMP.

The other day, before Magistrate Pole, a seedylooking man, who had no ostensible way of supporting himself, was charged with irrational conduct. He said: "Sir, such a charge is untrue. I have a perfectly rational way of procuring the materials for a livelihood. I have established a lunch route, and I obtain my rations every day except Sunday, and that's a day of rest " go," said the magistrate. FIGS BEFORE DATES.

"Well, Tominy, my boy, you appear to have made rapid progress in your studies," said the oaternal. Yes, father, the professor says the same thing, and that I will be a Congressman."

"Well, I must give you a Christmas gift. How would you like to have Haydn's Dictionary of "I think, pa, I'd rather have a drum of figs.

A SURPRISED MOTHER. A little girl surprised a company of visitors by her knowledge of the works of creation. At the dinner table she exclaimed; "God made all this big world in just six days. God made me and everybody else. He made mamma, too, but He forgot to put any hair on her head, and papa had to buy for her. And He forgot to put grandmether's

teeth in, and to give sister Mary any curls. Papa had to buy them things, too." When the mother got through interviewing the young miss, after the visitors had retired, the little one wished that she had been built like a double-acting wash-boiler. A CHRISTMAS TRUMPET. Some children are very precocious. The other day a little four-year-old said: "Papa, did you see them nice little trumpets down to the store?" "Yes, dear," responded the anxious paternal, but

I have so many children that I am afiaid I can,t get you one for Christmas? Little Jinmy looked blank, and then at the cradle, and turning his mild blue eye to his father, replied: "Well, papa, I tell you what you can do?"

"Why, you can swap little Tommy in the cradle for a trumpet. HOW TO HAVE YOUR PICTURE TAKEN.

If a lady sitting for a picture desires to compose her mouth to a bland and serene character, she should, just upon entering the room, say, "Boand keep the expression into which the mouth subsides, until the desired effect in the camera is produced. If, on the other hand, she wishes to assume a distinguished and somewhat noble bearing, not suggestive of sweetness, she should say a Brush, the result of which is infallie. Jerng public to make her mouth look small,

politan literatubut if the mouth be already and Semi-monthlying, she must say, "Cab-and also many ablek mournful, she must rian, partizan or esped, she must forcibly ever, very few weakly."

to cover so broad a x

nd colonels were there, and all looked so "Ah," responded the old soldier, "the difference between them and myself is, that a military ball came to me, as you can plainly see, and ever since that time I have not had the least desire to

This explains the difference between the different kinds of military balls. FACETIOUS JUDGE.

"I wish to ask the Court," said a facetious lawyer of the Quarter Sessions, who had been called to the witness stand to testify as an expert, "if I am compelled to come into this case, in which I have no personal interest, and give a legal opinion for nothing?" "Yes, yes, certainly," replied the mild-manuered judge; "give it for just what it is

THE FIRST, LAST AND FAST PRAYER. Dr. Brown used to tell a story of a hypochondriac who was in the habit, two or three times a week, of believing himself dying. On a certain occasion he was taken ill with one of his terrors while riding out in his gig, and happening at the time to see in the road ahead his family physician riding in his carriage; in the same direction, he applied the whip to his horse to overtake the old doctor as soon as he possibly could. The doctor however, seeing him coming, applied the whip to his own horse, and as he had a nag that was considered a "goer," they had a close time of it for about three miles. But the hypochrondriac, driving a faster horse, finally came alongside of the doctor, and exclaimed "Hang it, doctor, pull up—pull up instantly! I am dying." "I think you are," cried the doctor; "I never saw any one going so fast. You had better say your prayers." The hypochrondriac had locked in the storeliouse of his memory the little prayer, learned in infantite days. He commenced, as he plied the whip to to the horse: "Now I lay me down to sleep," etc.

A GRAND DISCOURSE. A scotch wife, on her return home from kirk, declared the sermon she had just been listening to was the finest discourse she had ever heard. "What was it about?" inquired a friend.

"How should I ken?" rejoined the lady. "But what was the subject?" pursued "I'm no sure," replied the gudewife.

"But what was the text and how did he divide it?" still pursued her friend. "I dinna mind the text," answered the lady, "but oh, it was a grand discourse, the best I ever head, or first he dang with this han', and then he dang with that han', and then he stampt wi' this foot, and then he stampt wi' that foot; and aboon a' he swat maist vicious

BIBLE REFERENCE. A pretty little girl of seven years seemed to be troubled in her mind one day, and as she drew near to her silver-haired grandfather he caressingly placed her on his knee.

"What is the matter with you, my darling?" said the man of three score years and ten. "Aunty told me a story, and I don't believe a word of it," said the juvenile. "What did aunty tell you?"

"Why, she told me the moon is made of green The old man laughed. "And why don't you believe it?" said he. "Because I have been looking in the Bible and that book says that the moon was made before the

cows that give the milk." NATIONAL ETIQUITE. "How does she head Pat" said the officer to the

man at the wheel, on board a steamer in the storm tossed ocean, the wind blows a gale. "South ayst" replied Pat. He forgot to affix the

word Sir to the answer. You had better put some sirs in your answers replied the huffy lieutenant as he turned away to pace the deck.

"Ay ay sir" returned the man at the wheel. In the darkness of the night the storm increasing the officer called out. "How does she head!" South Ayst! and be south sir, hlaf south and a little bit southerly siree, yer honer sur, all right sur, came the voice from the wheel.

Aerial Telegraph.

about twenty times. He has often been from four to five miles high, and has passed through clouds other day, to a stuttering friend to whom he was and all conditions of the atmosphere. It is impossible that observations of different kinds, with

ruments, at such a height anove the earth's surface, should not result in some discoveries highly interesting to science. In Mr. Lauriat's last ascension from New York, he ascended about five miles, and proceeded over a hundred miles. He passed through clouds of sleet, which covered his balloon with icy particles; but what was more interesting, he discovered that when he was at his greatest altitude, the needle of a compass which he had with him, did not have the least tendency to exhibit polar attraction, but wavered about at all points of the compass. This circumstance is worthy of investigation, and should be made the precursor of examination of the like kind, which may, by various experiments, result in arriving at some probable estimate of the cause of polar attraction, respecting which there is now only unconfirmed conjecture. It is true that the first impression conveyed is that the needle is above the influence of attraction, but it will enable us to decide whether the cause of the wonderful powers of the magnetic needle be resident in the equator or

the poles." The foregoing appears as an extract in the year 1836, and copied from time to time in various public journals of that date. Coming down to the year 1878, Feb. 16, we find in the Scientific American the following regarding erial telegraphy as now understood, but through developments in microphones, telephones and octoplex and duplex tele graphic appliances; communications may yet reach out and discover why polar attraction is not a law of the magnetic universe, only so far as the five-

The Scientific American thus settles a great question predicted and handed down since 1844, when Prof. Morse undertook the same feat of sending electric currents through one and the same con ductor:

"The possibility, therefore, of transmitting signals to distant points without the use of wires would seem to be conclusive; and whatever doubts may have existed on the subject will be dispelled by the success that has recently attended the investigations of Professor Loomis, of Yale College. His experiments were made in the mountainous reions of West Virginia, between lofty peaks. For his purpose he used kites, a copper wire being substituted for the usual kite string. The kites were raised to a considerable height, when it was found that signals sent along one wire were transmitted by agrial currents to the second, ten miles distant. It was also discovered that continuous ærial currents exist at this altitude capable of serving the purpose of the telegraph, except when interrupted by violent atmospheric disturbances."

Then going back again to an early date, we discover that much attention was given to the electrical globe on which we dwell and through which we transmit so many dispatches truthful and other wise. But the end is not yet:

"M. Ritter, the eminent Bavarian philosopher and electrician, in the month of May, 1805, com municated to the Royal Academy of Sciences of Munich, the fact of successfully magnetizing pieces of gold by Voltaic electricity. That gold needles in the form of compasses, when thus magnetized obeyed terrestial magnetic influences for several onths, displaying directive qualities," etc. And William Sturgeon, a learned author of that period, was led to make the following remarkable statement, the truth of which has recently been demonstrated by Prof. Loomis, of Washington. Prof.

Sturgeon says: "This simple process of exciting electric curents, when transferred to the vast apparatus of Nature, opens to view the most magnificent theory of terrestial magnetism that the mind of man can possibly conceive. The sun would thus become the exciting agent, whose uniform tide heat, sweeping the tropical zone, would be productive of an nmense westerly circumflowing electrical flood, and thus convert the terrestial globe into a grand thermo-electric magnet.

"Thus the earth may be considered as equivaent to an immense pile of Volta of which the poles are on one side sufficiently closed by the water of the ocean. The action of this pile has produced great chemical changes in the materials of o cover so broad a st. duced great chemical changes in the matrials of which Progress is interest to a military after earth—changes which have differed according exception of The National Research and the earth—changes which have differed according exception of The National Research and the extremity have always such an abundance of so cosmopolitar in their characteristics are in the housens and usually termed

LIFE WITHOUT FOOD. CHILDRENS COLUMN.

PAVE YOUR WAY TO INDEPEND-ENCE. "Come, Charlie, I want you to drive

a few nails in the shed for me," said Nettie to her brother the other day. Charlie was splitting wood at the time, and the father, overhearing the request of his daughter, said, "Why not drive them yourself?"

"Because I can't," she replied. "Because you can't," he responded. "Why McCarthy says there's no such word in the book Come here and I'll show you how to drive the

With hammer in one hand and nails in the other he went into the shed, drove a few into the door, then gave the remainder to Nellie. She found i an easy thing to drive the nails, and felt quite proud of her achievement in the mechanical art. She having completed the work, the father said "Now, my girl, that lesson makes you independent. Some of these days I'll teach you how to drive a horse, sharpen a knife, and whittle, too, without cutting your fingers. Don't you let the doors creak on their hinges for want of an oiled feather; or the little children's shoes, or your own shoes get hard in the winter time for want of a little grease."

"And as for you, boy," said the father, turning to Charlie and his little seven-year old brother, "you ought to learn how to make a bed, sweep a room, or sew on a button. A little cooking wiil not hurt you. Many a beefsteak and fresh fish have I cooked in my day, and my mother told me when I was a boy that I could beat any boy makng a pot of coffee. There is no telling what your ot may be, or where you will be cast sometime during your life. The most helpless people I have met with were those who could do only one kind of work. All you boys and girls should learn some one thing very well and make that your dependence for a living and add to it as much skill as you can, for it costs nothing to carry knowledge, and it enables you to pave your way to independee."

SMART GIRL. "Aunty, I want something to make an Ulster for my doll," said a hazel-eyed child to her aunt. "Oh never mind that now; wait until the weath

Why, Aunty, I wan't to warm dolly and not the weather," replied the little one with artless

DEAD AND YET ALIVE

The Extraordinary Case of Miss Fancher of Brooklyn.

FACTS VERIFIED BY ABUNDANT TES-TIMONY. A Mental Sight That is Not the Clap-

Trap of Clairvoyance LYING FOT THIRTEEN YEARS ALMOST MOTION-LESS, AND AT TIMES COLD WITH THE CHILL OF DEATH AND PULSELESS-BLIND, YET READ-ING WITH PERFECT EASE—SEEING AND DE-SCRIBING ACTS AND PERSONS FAR REMOVED FROM HER BEDSIDE-MENTAL PRENOMENA position. THAT MIGHT SEEM INCREDIBLE EXCEPT FOR

THE TESTIMONY OF PHYSICIANS, CLERGYMEN, TEACHEES, AND TRUSTWORTHY FRIENDS-WITHOUT FOOD Follmans of SEEMING NEVER T In Downing Gonditions through which transpared therest in a trauce-like coudi 1 a saw I slil larrom sidt tions, sluggish and alignb e Jo quantano and tion, and the chill of wear spin. DI 100 MSP times she has been transformed into a cheerful, vi-

vacious, intelligent, entertaining young woman, and then she has relapsed into speechlessness, blindness, deafness and entire paralysis of the senses. She has developed most a tonishing powers, resembling second sight or clairvoyance, readng with ease the contents of sealed letters, describing articles in hidden packages, perusing books while absolutely blind. Sometimes her powers are voluntary, at other times they are unconsciously exercised. So little nourishment has she taken that it may be said she lives without food. She is surrounded by persons of social standing and refinement, and has always been exceedingly sensitive to any public mention or knowledge of her condition. She has ever repelled any effort to couple her manifestations with those of clairvoyants, has begged to be allowed to live and die in the retirement of her home, unmolested by strangers, and accessible only to her friends. Clergymen, physicians, men of letters and of intelligence have visited her. Among many who have taken a special interest in her are the Rev. Dr. Joseph T. Duryea, pastor of the Classon Avenue Presbyterian Church; the Rev. Henry J. Van Dyck, pastor of the Clinton Street Presbyterian Church; Prof. Chas. E. West, principal of the Brooklyn Heights Seminary; Geo. W. Benson, Henry M. Parkhurst, the astronomer; James B. Smith, the well-known architect; the Rev. Mr. Moore, former pastor of the Washington Avenue (Brooklyn) Baptist Church, but now of of Geneva, N. Y.; the Rev. Dr. Prime, editor of the New York Observer; Dr. R. Fleet Speir of 162 Montague street, Dr. Robert Ormiston of 74 Hanson place, Dr. Mitchell of 129 Montague street, Dr. Kissam of 100 Joralemon street, and Dr. Crane of 163 Clinton street. Of these gentlemen, Messrs. Spier, West and Parkhurst have made voluminous memoranda of Miss Fancher's physical and moral

Physical Phenomena

and sensations.

changes and conditions. Miss Fancher herself has

written at great length descriptions of her feelings

THE NERVOUS SYSTEM DERANGED—SIGHT, HEAR-ING, SPEECH, AND CONSCIOUSNESS LOST AND RESTORED-LIFE WITHOUT NOURISHMENT.

At the age of fourteen years Mary J. Fancher vas sent to the Brooklyn Heights Seminary, in Montague street, and there she remained for She had not vigorous health, yet she faithful to every duty, and was a close stude One of her instructors says that rarely has he a brighter or more interesting miss. Her fat had means to gratify her youthful inclinations. obtained an excellent education, and at the age eighteen years was ready to graduate. About that time in a horseback ride she fell and several of her ribs were broken. From the injury she quickly recovered, only to meet with another and a more serious accident. As she was alighting from a horse car the conductor, thinking that she had stepped to the ground, rang the signal to start, and turning from her, walked to the front of the car. Miss Fancher's dress caught on the step, and the starting of the vehicle threw her with violence to the pavement. She was dragged a long distance before her situation was perceived. Her spine was seriously injured and her body and head frightfully bruised In a short time she went into convulsions. She was carried to the residence of er aunt, Mrs. Crosby, in Downing street, and plut into the bed whence she has never been removed since, save for a few minutes at a time.

This was early in 1865. Very soon after the ac cident she underwent most astonishing physical changes. Her nervous cystem was uncontrollable whenever she was in any manner excited, while she was absolutely paralyzed at other times. In suc-

om violent spasms she drifted into a trance efforts of physicians and friends to arouse her. At the expiration of twenty days her faculties were all estoned. For half an hour she saw, articulated and listened. Then these three senses deserted her again, and within ten more days her fingers became clenched, her jaws locked, her limbs twisted. Spasms were thereafter more frequent and violent:

The days slipped away into weeks before she was able to keep any food on her stomach, and it was just short of two months that she was without nourishment. Then very light food was one day given her with seemingly beneficial results. She has eaten altogether since that day—nearly thirteen years ago—not so much food in the aggrega e as an ordinarily healthful girl of her age would eat in orty-eight hours

Three months and a-half after the accident she went into a rigid trance for twenty-one hours, and then passed into a relaxed trance that lasted for three days. Her throat became paralyzed, and she could neither swallow nor utter a sound. Her right arm doubled up back of her head and became fixed there with the rigidity of death. A year later his condition was followed by absolute rigidity of the body, with the exception of the left arm and hand, which she was able to use. This latter condition lasted for nine years, in all of which time she was continually drifting into and out of trances. She continued to be blind, the pupils of the eyes being rolled upward, and the whites only visible when the lids were parted for examination. Very tightly indeed were the lids sealed, and with difficulty were they opened. She had the power of speech, however, almost all of the time, although it teft her at

Three years ago the rigidity of her body relaxed and sight and hearing were restored, Memory of everything that had happened in the nine years lisappeared. She could not recognize friends whose requaintance had been made in that period. Her houghts went back to events that were happening when she sank into the nine years' stupor, and she began to talk of them as though they had occurred an hour before. In all the nine years she had been in a semi-unconscious condition, possessed, however at times of astonishing mental vigor and of mechanical ingenuity. She refused food when offered her, saying it made her sick. Dr. Ormiston forced food into her stomach with the pump, and, after paralysis of the throat came on, tried to feed her through a silver tube inserted in the neck. Food sickened her, however, and, eventully, all effors to induce her to take nourishment were abandoned. At long ntervals she expressed a wish for the juice of some fruit or for a bit of candy, but she rejected solid matter, and for weeks and months, according to her assertion and that of her attendants, she swallowed nothing. Her physical condition was constantly changing, One day she was without sense except touch; the next she could hear, and taste; and talk. But her eyes did not open until at the end of the nine years.

COLD AS THOUGH IN DEATH. At intervals during these nine years the body frequently became as cold as though in death, no warmth being detected except in the region of the heart. That organ kept up a slow measured pulsation, except when she went into trances: then its beating was often imperceptible. Her head and shoulders retained their normal condition, but soon after each of these attacks her legs would be drawn up and contorted, her feet contracted. At the same ime, to quote the language of her physicians. "her intestines shriveled and wasted away, leaving little more than a coating of skin over the back bone in the cavity they had occupied. They became almost entirely inoperative, and for years were completely so." She was so sensitive to heat in the nine years' period of rigidity that fire was not lighted in her room, nor was the temperature raised in any manner. In midwinter her only covering was a single sheet, and the window was kept partly open. In all these years her right arm remained ent behind her head, and when relaxation retur-

ned at the end of that period. the member was not released from its tension, as was the rest of the body. The arm remains still in the same cramped For the last three years her physical changes have been frequent and painful. She is been afflicted with many disorders and it and talks of its contents

Spirit is Matter refined; Matt "su Mus bod to think of the -snojestos -snojestos Tre since master of the body; and Spirit is the Lord of the Mind, "Or God with us" can be elimunated, for thoughts are tangi-lities, and have power to kill or cangi-naster of the consciousness. While in the nine years of agraity she suffered intensely from neuralgic pains. These the physicians became convinced were increased by the bad condition of her teeth, that suddenly had begun to lecay. A dentist was summoned to extract them. but the jaws were so locked that it was not until chloroform was admintstered that her mouth could be opened. Then every tooth was removed, On recovering from the influence of the chloroform she went into the most violent of all the spasms

she has had. Powers of Second Sight. SEALED LETTERS DECIPHERED-DISTANT FRIENDS SEEN AND THEIR SURROUNDINGS DESCRIBED-WORKS OF ART FASHIONED BY A BLIND GIRL. No sooner had Miss Fancher emerged from her first trance, soon after the accident, than she aston ished her relatives by an extraordinary description of what she had seen while in that condition. It was unmistakable second sight. As the trances continued, the manifestations increased. watched and related in detail the movements of the family's friends in different parts of the city and ultimately narrated what was happening to those who were many miles away. She read ters that were inclosed in envelopes and kept in the pockets of those about her. She recognized persons who rang the door bell, while they were still outside the house, and of course not visible to her. She read books whose covers were closed. and newspapers that were unfolded. Every day brought some new and astonishing development of this power. Yet with all this was the most sensitive repugnance toward letting her condition become known to the general public through the newspapers, or toward being a subject of talk or gossip to strangers. Her friends were always wel-come to her bedside, but it was long before a stranger was admitted, and yet longer before she could be persuaded to show her powers to any but the most intimate friends. This seusitiveness continues even to the closing of the thirteenth year of per illness. She will not consent that her friends shall give any information concerning her that is intended for publicity. And they have so far acceded to her desires that, although repeatedly soughtfor, it is not until very recently that any details of her curious existence have been obtained. She numbers among her frequent visitors, clergymen, physicians, scholars and men of science, many of whose names are mentioned in this article, and all of whom are instantly attracted by her marvellous condition. She lies in a modest, yet comfortable nome, surrounded by the fashionable avenues of that part of Brooklyn known as the Hill. Her intelligent and ladylike bearing, the unquestionable position of those with whom she is surrounded, her unmistakable truthfulness, the abhorrence with which she regards publicity, and the absence of any motive for enriching herself or her friends by the use of her gifts, seem to those who have studied her case to preclude the possibility of intentional deception or imposition.

HER APPEARANCE IN TRANCE. It is in the condition of trance that Miss Fancher makes her most astonishing revelations. At these times she suddenly starts as though charged from an electric battery, and instantly becomes rigid in every joint and muscle. Her face takes on sometimes a most painful expression, at others one of positive pleasure, yet oftener it is as the face of one who is dead. To those unaccustomed to seeing her, the conviction that she is indeed dead is irresistible. A death-like pallor creeps over the already pale face. Not the slightest movement is perceptible in any of her muscles. She ceases to breathe. Her body becomes cold. Her heart gives out no pulsations that are easily detected, althou her physicians have not convinced themselves that not beat. The initiatory start oftentimes raises her up into a half-sitting, half-reclining position, in which she remains as immovable as though she were of marble. Every one who has seen her n this condition speaks of the beauty and pathos of the scene—the ashen complexion; the brown fine waving hair streaming toward her shoulders, yet not reaching them; the faultless features, neither | ferryboat—now he is getting into a Fulton avenue

ed and ruddy ike state, from which it required the unremitting and graceful arm transfixed in its position at the instant of attack, perhaps pointing upward, perhaps extended to receive a visitor's salutation, perhaps folded over her breast; the other arm bent behind her head, as though she were resting upon it; the eves closed.

She remains thus for sometimes half an hour, sometimes for half a minute. She has remained so for twenty-four hours. After she recovers, the oreathing for a few seconds is very labored, and she is exhausted, the muscles relax to their former condition, and she settles back upon her pillow with a very marked expression of either acute sorrow or great pleasure upon her face, for her experiences in the trance give her one of the other of these sensations.

The trances are the only rest she obtains. She never sleeps. Day and night are alike to her. She can distinguish persons, forms and colors with as much accuracy at midnight as at midday, although t is established beyond question that she has not the sight of her natural eyes, nor has she had such normal sight save in the interval mentioned, since the beginning of the attack.

THE EFFECT OF EXCITEMENT. Any undue excitement throws her into a trance thunder clap, the firing of a cannon, the unexpected intrusion of a stranger into her room, worry over an absent member of the household; and the rances are repeated with rapidity until her mind s again in repose. Oftentimes, when worried over he absence of some loved one, she has said, "I must search for her," and has gone into the trance. On emerging therefrom, if asked whether her search was successful, she answers promptly if in the affirmative: "Yes, I saw her in ——street; she will soon be home," and very soon in walks the wanderer. Sometimes she is not successful in several attempts, but she ceases not until satisfied. At other times her vision wanders. It has gone to summer seat on the Hudson, where were several of her friends, and she has afterward been able to describe minutely the houses, the barns, the meadows, and fences, the water in front of and the woodland in the rear of the dwelling, and with a fidelity that is instantly recognized by those familiar with the region. When scientific men and physicians have produced some extraordinarily difficult

tests she has been obliged to wait until the trance condition came upon her; for it does not seem always to be voluntary. But if it is a simple question of reading an ordinary sealed letter, or announcing the arrival of a person at the street door, she easily solves the difficulty without recourse to the trance. As she rests continually upon her right side, her face is averted from the entrance to he room. Yet she oftentimes knows who enters, although unable to turn her head, and is quick to discern any peculiarity or change of dress. If a gentleman friend puts on a white necktie in early spring, after having worn a black one, she is quite likely to cry out. her face averted: "Good afternoon, Mr. --! Where did you get your necktie?" It has been deemed necessary to darken her room, and the shades are tightly drawn; yet the darkness does not affect her vision. She is ever busy in the darkness, reading or at needle or waxork, or casting up the accounts of the family, for she keeps a record of every expenditure. She writes letters with astonishing rapidity, in a neat, legible hand, although it is certain she cannot see with normal sight, and, mindful of the interest that her condition may excite among scientific men, she has kept a complete record of her feelings, her sensations while in trance and out of it, her religious beliefs as strengthened or shaken by the revelations o er peculiar state, and of everything that she thinks will interest her friends. This record she guards

with care. She is willing that it may be given to the public after her death, but not until then. Her fondness for dogs and cats, birds and squirrels has amounted almost to a passion, yet strangely enough, her pets do not live long. Whether she draws the life from them has been an interesting study for some of the men of intelligence who

Persons who have entered the room have found her apparently doing nothing, and have asked her why she was idle. "Oh; I am reading such and such a book." "Under the bedclothes, here," and she produces

ancher's eyes were absolutely sightless, the eyelids being closed and the eyeballs fixed as though in death, she was able with facility and without seeming effort, to make marvels of fancy work. For her gentleman friends she embroidered suspenders and worked slippers and watchpockets, and for companions of girlhood she made needlework of all kind, pin cushions and wax flowers. Every stitch was in its, proper place, every shade of colored thread and worsted was correctly drawn. Her handiwork was as near perfection as could be. Some of it was sent to fairs, where, its maker being unknown, it was pronounced superior to all others of its kind exhibited. Sometimes she worked from paper patterns purchased at a fancy store, sometimes from other fancy work, but oftener she originated her designs. was impossible to deceive her in the quality shade of the materials with which she worked, her rare power of so-called second sight enabling her to detect any flaw with greater accuracy than did the natural vision of her friends. Once, when a peculiarly delicate effect in a piece of worsted

work called for an especial shade, it was necessary to ask a gentleman friend to procure it for her in New York city. Miss Fancher evinced consider able anxiety lest an error should be made in the selection, and gave more minute directions concerning its purchase than was her practice. In due time her friend returned with the parcel. "You've brought the wrong shade, I am sorry to say," was the greeting she gave him before he had so much as spoken to her, and while the worsted was yet in his pocket.

"It's just according to sample, Miss Mollie. The salesman was very particular to compare them." "Yes, he may have thought so, but it's a shade oo light, and will not do." The worsted was produced and the pattern from

which the work was to be made was put by its side. Those in the room could not detect a difference. The sick girl insisted that it was too lighgt. "Take back please, and the expert will convince you that I am right," she said. Back went the gentlean with the worsted. "You gave me the wrong shade," said he to the

That young man examined and denied. "Call your expert," said the embassador; and the enert came. "It's a lighter shade than the sample," was the expert's decision; and he quickly produced the

"This is just right," was Miss Fancher's greeting as the second parcel was handed to her unopened MARVELS IN WAX WORK. Yet more astonishing are her effects in wax work. Without having taken a lesson, and without knowledge of botany, and, too, without pattern, she fashions in wax beautiful designs-win-

dows filled with flowers and vines, and butterflies,.

bouquets, crosses and anchors. Once asked how

she was able to do all this, she answered, "Oh, I see the leaves and then make others like them.' All this wax-work making and embroidery and needlework on canvas is made while one hand s rigidly held back of her head. With this hand she holds her work and plies the needle with the other. Even though she had the sight of her eyes it must be impossible for her to see the work in the position in which she is compelled to hold it. She works or reads by nigut, no light whatever being in the room, with the same facility as by day, and not for an instant hesitates to select the proper shade and size of worsted from the score of colors and sizes that are within her reach. She works monograms of her own fancy into the silk handkerchiefs of her gentlemen friends, and puts butterflies and leaves and birds upon them with rare taste and skill. One of the most beautiful of her wax work productions, an exquisite and delicate bower of roses and creepers, adorns the par-lor of Prof. West's Brooklyn Heights Seminary, 126

friends; all have some little gem of her own fashioning. WATCHING HER DISTANT FRIENDS. The faculty that the young lady's friends have I think from inspiration, most frequently noticed in her is that of following some of her acquaintances—those who are deares to her as a rule—from place to place. Hundreds of times she has done this with scarcely an error as to place or occurrence. For example, one afternoon she suddenly said: "L see (mentioning the gentleman's name) in his office. '(The offic was in New York.) He is closing his desk. (After five minutes' pause.) Now he is going upon the

Montague street. She has neglected none of her

black eyes, black hair and moustache—they talking and the car has started. Now they are passing the City Hall. There, the tall gentleman has got out of the car at St. Felix street and coming on alone. He, too, has got out of the car and is coming this way—I guess he is coming here. res, he is; here he comes round the corner, look out and you will see him," and looking from the window the gentleman referred to was indeed seen approaching at a rapid pace, and was soon in the

"Whom did you ride up with?" was asked by one of the persons to whom Miss Fancher had been describing the ride.

"Describe him."

"Tall, black hair, moustache, and eyes; he left me at St. Felix street—why?" "Mollie has been watching you for three-quarters of an hour or so, and has been telling us about the tall man. You had better be careful how you carry yourself," was the reply.

HER SIGHT NOT OMNIPRESENT.

It may be of interest to those who would seek searching inquiry into the girl's powers of sight seeing to know that she cannot follow two persons who take different directions. This was proved unintentionally by an incident a few months only after the remarkable power was first developed, and one that was at that time considered the most astonishing of her performances. An intimate lady friend was convinced that Miss Fancher's powers were identical with those possessed by clairvoyants, and she wished to consult a clairvoyant that she might compare the two. Miss Fancher had, from the first, disclaimed any connection with so-called clairvoyants. To be classed with them, or to be suspected of employing their methods, so far as she knew what their methods were, gave her mental pain. Her sensitiveness upon the subject made her unhappy. Seeming to divine that her powers would certainly be called by some clairvoyance, she took especial occasion to beg that no clairvoy-ant, or spiritualist, or second-sight seer be permitted to see her. She wished to have nothing to do with them. This feeling, therefore, led this intimate friend to make no mention of her desire to consult a clairvoyant, knowing that it would pain Miss Fancher to know of the visit. Before starting, the lady called upon the girl and, after a half-hour's stay, started to go. At the same time a gentleman friend present arose to go. "See if you can follow me where I go," he said, as he left the room with the lady. The gentleman weut to New York and the lady to a clairvoyant's house, where, having tested the clairvoyant's powers to her satisfaction, she drifted off into a general talk in which Miss Fancher's case was mentioned, and at length departed. Thoroughly interested, the lady decided to go again to see her. She found the girl sobbing as though heart broken. "What is the matter, dear?" the visitor asked

soothingly. You have been to see a c lairvoyant about me, and it makes me feel, oh so badly," was the reply, and Miss Fancher proceeded to narrate in exact de tail through what streets the lady had walked, and at what number she had rung the bell and been admitted. The details were absolutely correct. It was an incident that had interested the girl more than any other as yet coming within her notice since her changed condition, and is regarded by many as proof that things that most directly concern ner are things which her power of sight-seeing most clearly define. The next time that the gentleman friend called, he asked: "Did you follow me the other day, as I asked you to?" to which she answered: "Yes, until your car reached Cumberland street, then I saw that Mrs. — (mentioning her lady friend's name) was doing something that very much interested and pained me, and I could not go with you any further, but had to go with her."
She seems to have been enabled to follow both intheir separate paths for a short distance, although they took different routes after a few steps together; but after her mind became fixed upon the lady's movements, in which seemingly greater mental effort was used, whether required or not, her gentleman friend was lost to view.

TWO CURIOUS INSTANCES. The two stories of Miss Fancher's powers of ight-seeing, that her friends tell of with the great est interest, are of the return of her uncle Isaac from California, and the welcome home, some time afterward, of her lost pet-dog. Her uncle, Mr. Isaac Crosby, went to California before the accident to Miss Fancher, and while she was a comparatively little girl. He was strong, healthy a robust, with a full face and a big chest. Whi California he contracted consumption, and years after his arrival there, returned to Brook and first of all sought Mrs. Crosby, with wh. Miss Fancher lives. Prof. West, her old instruct and Mrs. Crosby sat in her room when the de bell was rung. Mrs. Crosby started to answer th summons, and as she-stepped from the room Miss Fancher exclaimed in astonished tones, "Why, it's "Who is Uncle Ike?" asked Prof. West.

"Uncle Ike! Why, he went to California before I went to your school. How he has changed—how sick he looks." And Miss Fancher entertained the Professor with a description of her uncle's departure for the land of gold, how he then appeared, and his contrasted physiognomy on his return. Meantime Mrs. Crosby had opened the door, and, not recognizing her brother, asked the visitor's business. Mr. Crosby had indeed so changed that it required some little talk to convince the sister of his identity. After a half hour she returned up stairs and saluted Miss Fancher with "Who do you think is down in the parlor?" and Miss Fancher very promptly answered, "Uncle Ike, of course, and he is very The girl had instantly recognized him, while, of course, it was impossible for her to see

Miss Fancher's pet dog had contrived to find a warmer place in her heart than had her other pets. He rarely left her, and he was much of a companion in her long hours of wakefulness. But one day the dog disappeared from the house and was seen again no more for some time. Miss Fancher mourned for him, but she insisted that he would soon return again, and she seemed to be constantly looking for him. It was about 2 o'clock one rainy tempestuous morning that she aroused Mrs. Crosby. "Get up, get up," she cried, "the dog is coming home. I see him way down the avenue. coming this way and he will soon be here." Mrs. Crosby did not hurry, and Miss Fancher broke out once more, "Here he comes nearer. Go down and let him in; he'll be here by the time you get to the door: there he is across the street-now he's on the steps. "Mrs. Crosby went down and there was the lost dog, wet, gaunt, hungry, but happy to home. He was taken to Miss Fancher, and silent hours preceding the break of day she fee with the best the house afforded.

A gentleman who had been a frequent visitor of tered her room one afternoon, and, laughingly tossing a wallet in the air, said, "Tell me how much change is in there and I will give it to you. "Sixty-seven cents," was the girl's reply. The gentleman, who did not himself know how

much money the wallet contained, counted its contents. Miss Fancher's declaration had been cor-Her powers of vision seem to have no limit. She has not only seen and described the appearance and actions of friends in other cities, but has been able to picture the doings of very near acquaintances, who, for a time, lived in the Bermuda Islands.—

New York Sun, Sunday, Nov. 24, 1878. How to LEARN TO DANCE.

The professor of the art of dancing, came into the breakfast room the other day, exclaiming "Eureka." "What have you found, exclaimed one of the lady boarders. "Why a new way to make young ladies and gentleman learn to dance with remarkable agility

replied the prefessor. 'How? "My method is very expeditious - patent applied for-my floor is covered with plate zinc, I have steam running under it, this heats the apartment and when the scholars take their stand here in their paper soled slippers, and when the sets are already, I just

turn on the steam and such lively and entirely amusing dancing was never seen before. " My la me! professor what put that into your head "I tried on the griddle the other day in the kitchen where Bridget had placed it to cool, and I 'danced

Here several young ladies fainted, griddle and feet being uppermost in their minds at the time of

ANECDOTE OF HORACE GREELY.

A drunken Congressman said to Horace Greeley, one day, "I am a self-made man." Then sir," replied the philosophical Horace "the fact relieves the Almighty of a great re

t exhaustless literary so formidable an in that the success the arti:ipa-

Spiritualism is either right or wrong,

es in the heavens, and usually termed